



The Historiographer

of the Episcopal Diocese of Connecticut

September, 1960

No. 33.

Published quarterly by the Archivist and
Historiographer of the Diocese, P. O. Box 1080, Hartford 1, Conn.
Subscriptions \$3.00 a year. Edited by Kenneth Walter Cameron, Ph.D.

BISHOP SEABURY LETTERS, SERMONS AND OTHER DOCUMENTS ON FILM RECENTLY ACQUIRED BY THE DIOCESE OF CONNECTICUT THROUGH THE GENEROSITY OF MISS CARDWELL OF NORWICH. MEMORIAL OF HER SISTER, MABEL ANNA CARDWELL

THESE FILMED PAPERS OF THE RT. REV. SAMUEL SEABURY, D.D. WERE PRESENTED TO THE DIOCESE BY ALICE M. CARDWELL, OF NORWICH, IN MEMORY OF HER BELOVED SISTER, MABEL ANNA CARDWELL.

Requiescat in Pace! Amen.



We are happy to announce that five large reels of Seabury Papers besides prints of nearly 200 of the recently discovered early S.P.G. letters in Fulham Palace have been presented to the Archives through the courtesy of a loyal Churchwoman of Trinity Church in Norwich. With these resources immediately accessible to Diocesan researchers, we predict that the writing of parish history will be greatly encouraged.

The prints of the Fulham Palace papers were made from a film strip presented to the diocese by John A. Hardy, Esq., R. F. D. 1, Salisbury, Connecticut, who is probably the first scholar in America to secure access to the new treasure trove and to have requisitioned a film of such a large body of fresh documents. Mr. Hardy is currently residing at 165 East 66th Street, New York City 21. The Diocese greatly values his gift.

[In this issue we give our readers the third instalment of VOLUME TWO of the long-since-out-of-print Documentary History of the Protestant Episcopal Church in the United States of America [including] Documents Concerning the Church in Connecticut, edited by Francis L. Hawks and William Stevens Perry, New-York, 1863. The reprinting of these resources is intended to help writers of parish history throughout the Church.]

[Rev. Mr. Beach to the Secretary.]

New Town, in Connecticut, New England, {
May 5th, 1772.

Rev. Sir :

As it is now forty years since I have had the advantage of being the venerable Society's Missionary in this place, I suppose it will not be improper to give a brief account how I have spent my time, and improved their charity. Every Sunday I have performed divine service, and preached twice at New Town and Reading, alternately : and in these forty years I have lost only two Sundays, through sickness ; although, in all that time, I have been afflicted with a constant cholic, which has not allowed me one day's ease, or freedom from pain. The distance between the Churches at Newtown and Reading is between * * * * *, and no very good road ; yet I have never failed one time to attend at each place, according to custom, through the badness of the weather, but have rode it in the severest rains and snow-storms, even when there has been no track, and my horse near sinking down in the snow-banks : which has had this good effect on my parishioners, that they are ashamed to stay from Church on account of bad weather, so that they are remarkably forward to attend public worship.

As to my labours without my parish, I have formerly performed divine service in many towns where the Common Prayer had never been heard, nor the Holy Scriptures read in public, and where now are flourishing congregations of the Church of England : and in some places where there never had been any public worship at all, nor any sermon ever preached by any teacher of any denomination.

In my travelling to preach the Gospel, once was my life remarkably preserved, in passing a deep and rapid river. The retrospect of my fatigues, lying on straw, &c. gives me pleasure ; while I flatter myself that my labour has not been quite in vain ; for the Church of England people are increased much more than 20 to 1, and what is infinitely more pleasing, many of them are remarkable for piety and virtue : and the Independents here are more knowing in matters of religion, than they who live at a distance from the Church. We live in harmony and peace with each other.

er, and the rising generation of the Independents seem to be entirely free from every pique and prejudice against the Church.

I have enclosed my *Not. Paroch.*, and have no more to add, but my humble thanks to the venerable Society, and that

I am theirs, and, Rev. Sir,
Your most obedient, humble Servant,
JOHN BEACH.*

[Rev. Mr. Tyler to the Secretary—Extract.]

Norwich, in New England, May 5th, 1772.

Rev. Sir :

My Mission remains in much the same condition it was in when I wrote last. The Church of England becomes more and more respectable here ; and I think I have a good prospect, that several of the dissenters here will soon become conformists. But it is my misfortune that those who conform in this town are too commonly of the poorer sort of people ; for, though they generally pay me as much as their abilities will allow, yet I have but a small support for my family, in this expensive place. I mention this, not from any expectation of additional assistance, at present, from the venerable Society, considering the lowness of their funds, but that I may give the Society a just and full account of my Mission, and that I may gain a place in their remembrance, and favourable attention hereafter, in case their abilities should become greater, and my wants remain the same. —

Lately, hearing of the petition to Parliament for the repeal of the 39 Articles of Religion, confirmed a strong suspicion which I have had for some time, that there is a formidable plan concerted, by which Deists, Arians, and all non-conformists, except Quakers, act jointly to overturn the ecclesiastical establishment of the nation, under the plausible pretence, that all denominations of Christians at least ought to be upon an exact parity in the view of the civil State, and that there ought to be no tests of orthodoxy in any Church ; that there ought to be no kind of ecclesiastical establishment. This, I doubt not, has been adopted

* It is worthy of note, that the Church at Newtown has been, ever since Mr. Beach's day, one of the largest country congregations in Connecticut. Ed.



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by these Synods of dissenting teachers who, for some years past, have frequently met together, almost from one end of British America to the other. Since which time this scheme of cryng down religious establishments has been industriously propagated, to my knowledge, in this Colony, even by those very persons who strive to oppress the Church of England under colour of the Colony law, which law pretends to establish one sect of non-conformists. The truth is, the establishment of the Church of England is an insurmountable obstacle to almost any sect of non-conformists, and must be taken away, if possible, and then every sect will expect to rise superior to themselves. Probably this plan was first formed by some of the Wilkes' patriots, that a religious engine might be plied in concert with the efforts of civil discord.

Sir, I remain your obedient, humble Servant,
JOHN TYLER.

[Rev. Mr. Mosley to the Secretary—Extract.]

Pomfret, May 16th, 1772.

Rev. Sir :

I should have addressed the venerable Society for Propagating the Gospel in Foreign Parts before this, but when I came here did not determine to continue. Upon finding Mr. Malbone had taken so much trouble, and had been at so much pains, and had been at so great an expence, to erect a Church for the worship of Almighty God here at Pomfret, where few were disposed and inclined to join it, and the venerable Society's charity not being able, together with their small means, to get a minister from England to do the service, I was willing to encourage so good an undertaking, being in hopes that it might be serviceable both to religion and the people's salvation. These motives have influenced me to stay with them ever since Sept. 13th last. The service of the Church being a new thing with them here, and our opponents very powerful, I thought it the most advisable step to proceed coolly, and study the dispositions of the people, and engage their affections, and enter into no disputes or dissensions with them ; but preach up the pure Word of God to them, and let the beauty of our form of worship recom-

mend itself, hoping that if one could work a reformation in them, and bring them over to the Church, it might be by overcoming evil with good.

The success the Church at Pomfret has met with, in this small time, will, I flatter myself, induce the venerable Society to approve of my measures. I have preached and lectured this winter frequently, both at Plainfield and Canterbury, though the season has been remarkably severe, and had a great audience each time. Mr. Malbone had applied to one Mr. Daniel Fogg, who was in North Carolina, who arrived here the very day before Mr. Malbone received your letter of January 24th, to fix me here in the Mission. I had resigned up to Mr. Fogg, this Mr. Malbone's appointing him, though every one man of the Parish would gladly have had me continued. I have done myself the honour of addressing the Bishop of London, for his further recommendation to Litchfield and Cornwall, vacant by the death of Mr. Palmer. I propose going next week there. Mr. Malbone and the parish will give you a succinct account of my conduct and behaviour since I have been amongst them. —

[Mr. Malbone to the Secretary—Extract.]

Colony of Connecticut, Pomfret, May 17th, 1772.

Rev. Sir :

In behalf of all the injured Churchmen of this Colony I took upon myself to be under the highest obligations to the Society, for the notice that they have been pleased to take of the just complaints that I, with many others, have sent home to our friends against our fanatic oppressors. Their arrogance and insolence against the established Church of the realm is really intolerable. It appears to me that they endeavour to carry their extravagance to the highest possible pitch. In the month of February last, they had the assurance to send to my house a deputation, in form, of three persons, who introduced themselves to me, under the character of a committee, to inspect Mr. Mosley's letters of orders, and if by inspection, for they certainly would not discover them to be genuine by any other means, they found them to be valid, their next business was to know by what right

or authority I placed him here as a minister. I received them with great calmness and composure, and suffered them without interruption to give a full discharge of their embassy. I then endeavoured to retaliate their presumptuous behaviour, which I did in such a manner that I have the greatest reason to believe they will never hereafter have the impudence to make such another attempt. I have lived among them nearly six years, without ever having given any one of them the least disturbance, either upon a religious or any other account, except the building of the Church, in the conduct of which I never had the least personal altercation. Mr. Mosley was also altogether free from every disagreeable imputation: this attack, therefore, upon us, in our very intrenchments, gave me a great advantage over them, which I improved rather by treating them with the greatest contempt, than with the least degree of anger. I thought it best that Mr. Mosley should disdain to see them, unless a particular circumstance should take place, which as it did not, he never made his appearance. The contention lasted full two hours, near the close of which I told them that I considered their present conduct as their last effort; that they were then uttering their last dying speech; that, as they knew they could not, by their own laws, do any more against the Church, they had not sense enough to conceal their implacable malice; but had very foolishly taken this ridiculous step to gratify an impotent resentment. However, I was willing to indulge them, even in their follies; and as I had been favoured by a notice of their intended visit, the evening before, I had drawn up an instrument in writing, which, if they would sign, I would satisfy them as far as it was in my power; and I would promise as much for Mr. Mosley. "Of what nature is this instrument, sir?" "You shall know, gentlemen, if you will have the patience to hear me read it quite through; but you must promise not to interrupt me, and also to sign it before you leave the room. Upon these conditions you shall have the examination of Mr. Mosley's orders, and I will satisfy you as to the right of Induction." "We shall be very glad to hear it read to us: we promise to hear it, but cannot to sign it, until we know whether we like it or not. It may be a bond for money. What is it?" "Why, gentlemen, you have had your whim in coming hither and making a very ridiculous demand. I am willing to

gratify you, provided, in turn, you will let me have my whim in making this demand, and your conduct thereupon public. It is nothing like a bond, I assure you, but a writing drawn up for this sole purpose." "We shall be glad to hear it; we promise to be patient, and to sign it if we like it." I then read to them the ludicrous paper, of which the enclosed is a copy. I made it ridiculously formal, availling myself of many of their common terms, in compliance with their own taste, as it would better open their eyes, and expose them to themselves; and I also should the sooner be rid of the trouble of them. It had a proper and very good effect. They left my house as much ashamed and confused as you can possibly imagine. But as soon as they joined their companions, who were waiting at a house moderately distant, to hear their report, it excited their anger: they swore vengeance, and fire and faggot was the word.

The storm, however, never reached me; it was but of a very short duration, and a much more than proportionable calm hath since succeeded. They have as yet distrainted upon one only of our whole number, taking pewter from his kitchen to the value of 40s for the payment of 8s only, assessed upon him for his ministerial rates of the last year, which they sold at the post on the 20th of last month, and, as I am informed, paid the rate to their teacher; which his conscience suffered him to receive, notwithstanding the injured person had previously paid his rates to Mr. Mosley, had taken his discharge for the money, and had lodged that very discharge with the society's treasurer. Perfectly sensible of my own folly in troubling you with this sort of nonsense, I have no manner of excuse to make but what may be thought equally impertinent, that is: I think it highly proper that our rulers on the other side of the Atlantic should now and then be under the disagreeable necessity of hearing a few particulars of the arbitrary and unrighteous conduct of these saints who left a land of liberty and pleasure, and fled to a howling wilderness at 3000 miles distance, to avoid the tyranny of *Bushhaps* and ecclesiastical persecutions.

I am very sorry that the P. S. of your letter of the 22d March was not attended to as it ought to have been. I gave the hints to three of the Missionaries, in three different parts of the Colony. It seems these gentlemen, at their Convention in New Ha-

ven, in September last, thought, as our country is so vastly extended, and it would be attended with so much trouble and expense to any particular person, to make such a circuit, collect the materials for complaint, and get the whole number of persons to make a joint application, that no one person who was proper for the business could be found to undertake it. Wherefore they determined to represent the matter, severally, in their letters to the Society. This was a very illjudged, as well as an unlucky determination. I am much pleased, however, to think it probable, that their representations will be effectual; which I am led to conclude from your letter of the 25th January, to Mr. Graves of New London, which he was kind enough to entrust with a friend, that he might communicate it to me.

I have not, indeed, the honour to be acquainted with my Lord Hillsborough, or his particular character; but if he possesses the temper which a Christian ought, and the Bishop of London perpendicular in his request to him to lay the matter before His Majesty, I have that confidence in my gracious Sovereign, as to be firmly persuaded, that he will listen to our prayers, and not suffer the least, nay, generally speaking, the only good subjects in these parts of his dominions, to be insulted and trampled upon by, I know not whom, for their particular attachment to his person, and obedience to his Government. Nothing remains for me to say, but once more to beg pardon for the extreme length of my letter; to promise you that you shall not frequently be troubled by your new, long-winded correspondent, and to assure you that I remain, with most profound respect,

Rev. Sir, your most obedient and very humble Servant,
GODFREY MALBONE.

[Copy of the Instrument prepared by Godfrey Malbone, as mentioned in the preceding Letter.

WE, the subscribers, appointed a Committee by the Society of Brookline, in the Township of Pomfret, in the County of Windham, in the Colony of Connecticut, for the inspection and transaction of the Religious concerns of the Society, do hereby make known, certify and declare unto all manner of persons, that to prevent as much as in us lies, every possibility of chicanery, fraud or collusion in those who have succeeded from our independent congregational meeting, (where the worship of God is singly, simple, truly and spiritually performed, according to the very sensible and righteous manner

which was framed and here established as the glorious Truth, by the great sagacity, wisdom and policy of the religion of our pure, holy and renowned forefathers,) and declared themselves conformists to the Church of England, and have invariably acted agreeable thereto since the month of Oct. 1770:—We, in consequence of that high and great authority, the utmost they could possibly bestow, delegated to us by the said Society of Brookline, or which we, being very active and zealous members, assumed of ourselves, it is no matter which, called upon Richard Mosley, Clerk, who presumes to style himself *Legis Legum Bacalaureus*, a degree of honor conferred upon him by the University at Cambridge, in Great Britain, in consequence of his studies and literary merit, during a seven years residence at St. John's College; and pretends to have been duly and legally ordained Deacon and Priest, according to the Cannon Law of said Church of England, and to have lately been employed in the service of his Majesty, George the 3d, by the grace of God, King of Great Britain, France and Ireland, a Chaplain on board of his ship Salisbury of 50 great guns, commanded at Boston by the honorable Commodore James Gambier, and also to have frequently and publicly officiated as a Priest in each of the several Churches of the said good Town of Boston, the several Rectors or Ministers whereof may, for aught we know, have been such negligent, stupid, idle, and irreverent blockheads, as to have been very indifferent and careless whether they received and admitted into their desks and pulpits an impostor or not, provided they might have their business performed without any care or trouble to themselves. The Lords of the Admiralty, also, may have been equally to blame, in suffering themselves to be imposed upon by appointing to the cure of a National ship, a worthless, vagrant person, without a due inquisition into his qualifications and religious character, previous to such, his appointment. Nay, who knows but the pretended Bishop who ordained him, that Bishop's predecessor and the whole series of them up to the very founder of their order Himself, may have been, all of them impostors and their religion a cheat? And yet, notwithstanding, it is reasonable presumption, the said Richard Mosley, in virtue of this before mentioned pretended power, with very great effrontery, (not having beforehand consulted our will and pleasure, and obtained our gracious consent for the same,) claimeth a right, and hath absolutely exercised the five months last past, the said office of Priesthood, according to the rites and ceremonies of the said Church of England, in this very Parish of Brookline, the like whereof hath never before been practised or heard of in all Windham County. Wherefore, as of our invaluable and indubitable right, and not to derogate from the high office, trust and authority committed to our exercise and keeping by the said Society of Brookline, We were not abashed, shame-faced, nor mealy-mouthed, but impertinently, boldly and peremptorily demanded of him, the said Mosley, the inspection and examination of his said letters of orders which he (undoubtedly influenced by the religion he professeth, which he saith ordaineth that if a man take away thy coat to let him have thy cloak also,) took.

not the least offence at, but in a most becoming, humane and condescending manner, upon our solemn promise of signing with our Christian and Sir names, this present acknowledgment, declaration and certificate, immediately produced: and it appears to us, that the said Rev. Richard Mosley is really what we thought, or said we thought he only pretended to be; and that he is truly and absolutely, charged with the orders, both of Deacon and Priest, granted by his grace Robert, by Divine Providence, Lord Archbishop of York, which we have employed our best faculties to inquire into, and to the very utmost of our skill, knowledge and judgment, proceeding from the small share of light that is within us, pronounce them to be valid and genuine, and do hereby acknowledge ourselves to be therewith fully and duly satisfied. In testimony whereof we have hereunto signed our names, at Brookline aforesaid, this 12th day of February, 1772.

[N. B.]—The Committee were Joseph Holland, Samuel Williams, and Josiah Tasset, who attended at my house on the day of the date, and upon their persisting upon the propriety and necessity of being satisfied in relation to Mr. Mosley's orders, and also in respect to the right wherewith I was invested to place him in the Church as a Minister, I told them that if they would sign the above instrument, in acknowledgement of their ignorance, impudence and folly, that I would give them every kind of satisfaction in my power, even to the perusal of my own private letters, as well as Mr. Mosley's public orders, and read it to them as distinctly, emphatically and *Yanckily* as I was able to do, in the presence of five persons. They refused to sign the paper; I refused to gratify them upon any other terms, and away they went like fools, as they came.

GODFREY MALBONE.

some 5s sterling, per annum; and the dissenters in that town pay about 10 or 15s for the support of their minister. It is feared, if the Society do not lend them some assistance, Mr. Jarvis will be forced to remove: and in that case the Church will be ruined. It is earnestly requested that the Society would be pleased to order one half of the salary, formerly given the late Mr. Lamson, at Fairfield, to Mr. Jarvis, at Middletown. It is hoped that Mr. Jarvis' perseverance to save the Church, and the people's exerting themselves as they have done, may be motives to engage the Society to comply with their request.

To encourage this people, I gave them all the lime with which they built their Church, and £7 10s towards purchasing a house and glebe; which they have completed, and are ready to give a deed of it to the Society, provided that Mr. Jarvis is taken into their service. It is even the desire of the dissenters in that town, that the Society would consider their necessity, and help them; for they say they deserve it, if it be considered what they have done.

The people at Guilford beg the Society, whenever they are able, to consider them: as Mr. Hubbard has removed to New Haven, and they are destitute. This is addressed to the Society by

The Society's most humble Servants,

The Clergy of Connecticut.

JEREMIAH LEAMING,
Sec'y of the Convention.

Rev. Sir : At a voluntary Convention of the Clergy in Connecticut, held Sept. 8, 1773—

Voted, That the Secretary of the Convention address the Society for Propagation of the Gospel, &c. in favour of Middletown, that they the Society would be pleased to afford that people some small assistance, and take the Rev. Mr. Jarvis into their service, who has with great difficulty persevered in doing the duty of that Church for the space of eleven years, with only what the people could raise for him, which was but a very small support; and yet very heavy for the people. Some men had paid 7s, some 6s,

[*The Clergy of Connecticut to the Secretary—Extract.*]

Norwalk, Sept. 26th, 1773.

[*Rev. Mr. Andrews to the Secretary—Extract.*]

Wallingford, Oct. 2d, 1773.

Very Rev. Sir : The state of my mission is nearly the same as when I wrote last to the venerable Society. Some families from the dissenters have indeed conformed to our excellent Church, but the spirit of emigration here, or moving into new settlements, is so great, that the natural growth of the Church, with the frequent accessions made to it from other denominations, do but little more than repair the loss. I have, however, in my cure, about 160 families and 220 communicants. Within the last year I have baptized

72 children, 65 of whom belong to my Mission, and the other 7 to Guilford and Killingsworth, which parishes being vacant, I have made it a rule, for some years past, to do one Sunday's duty in a year for each of them. My own cure indeed is large, and I am obliged to be perpetually upon the wing, to visit the sick, to bury the dead, to preach lectures, and to christen children who are not likely to live for a public initiation into the Church; which duty I endeavour to perform as punctually through the whole compass of my mission, (though it is of 20 miles extent,) as though it was only one compact parish; and have never yet failed by reason of storms or cold, or any other cause, sickness excepted, for the 12 years I have been in holy orders, to do duty at each of my parishes, in their stated times, and punctual to fulfil all my appointments for lectures in remote parts, or any other public or more private duty belonging to my office. —————

[Rev. Mr. Beach to the Secretary.]

Newtown, New England, Oct. 20th, 1773.

Rev. Sir:

In my two parishes are about 400 families, of which somewhat more than half are professors of the Church of England. I esteem those within the bounds of my parishes, who can conveniently attend at either Church. The rest are chiefly Independents, who have a meeting house in each Parish; but their congregations are nothing near so large as ours are. Our actual communicants are 345. At Newtown, in a common way, we have more than 200 communicants at one communion, which, where there is but a single Clergyman, makes the service very lengthy. I have the satisfaction of having received to the Holy Communion about 30 very serious and religious young persons. At Readings Church, by estimation, I have more than 300 hearers at a time; at Newtown more than 500. Ever since the last peace our people are continually removing to settle in the back country, whither they carry with them a zeal for that religion which they learned while here, and where they make a new settlement, they set up the worship of the Church of England. They who set up the worship of God according to our Liturgy, at Lanes-

boro', at Nobletown and Arlington, proceeded chiefly from my parishes. But notwithstanding these frequent emigrations, my congregations increase, and by God's great mercy I am able yet to perform divine service every Lord's day at Newtown and Readings, alternately, and on other holidays, and I hope not in vain.

I am the venerable Society's most thankful, and, Rev. Sir,

Your most obedient and humble Servant,

JNO. BEACH.

P. S.—I have baptized this year 109 children, but no adults.

[Rev. Mr. Vicks to the Secretary—Extract.]

Synsbury, December 27th, 1773.

Rev. Sir:

— I beg leave to inform them that the affairs of this Mission remain in a peaceable, edifying way. Two things, however, retard the progress of the Church in New England. The one is that many children of Church people, being situate very distant from Churches, near the meeting houses and dissenting ministers, coveting the smile of government, withhold, not actuated by the laudable, rational zeal of their parents, do naturally, as they grow up to maturity, fall in with the dissenters, who have all the appearance of an establishment here. Our second discouragement is the great numbers of our brethren who remove themselves and families into distant, new plantations, by which means several hundreds of Church families are dispersed throughout several hundreds of townships, in New England and New York. These emigrations would have almost ruined this Mission ere now, had it not been for frequent additions of new conformists. Yet there is this advantage in these emigrations, that wherever any considerable number of our emigrants fall in a neighbourhood, their first care is to gather an Episcopal congregation; and if they find themselves able to build a Church, they never fail to gain some proselytes from their dissenting neighbors by their superior reasonings and exemplary behaviour. —————

[Rev. Mr. Graves to the Secretary—Extract.]

New London, March 4th, 1774.

Rev. and good Sir :

I hope the Indian deed arrived safe, and its contents fully validated. Mr. Honeyman's opinion, which I stand ready to confute, and if my venerable Patrons give me the authority I mentioned, I presume the Colonel and his friend would be ashamed, desist and be mute. As I know all their strength, or rather weakness, clothed with their sanction, I doubt not, *adine, videne, vincere*—and if God spare me to gather a Church among the poor, neglected, generous Indians, who continue to fear God and honour the King. Several inhabitants of Pacatonic have desired me to write to the religious Society, in their favour, about taking down the Church at Groton, about 9 or 10 miles off. I having considered the affair, 'tis for the interest of our religion. They have held a parish meeting, and unanimously voted to build a Church at Pacatonic, with the materials of the old, contributing what will be wanting to complete it. Four families in Groton, who alone belong to the Church, are hearty in the motion; who, though 9 miles from Pacatonic, which is three from Norwich Church, would have frequently the benefit of our Evangelical service, whereof they are totally deprived, and their families likely to become a prey to the dissenters. Having done duty there, I find a great probability of gathering a Society, as there is no meeting house within 2 or 3 miles of it. I beg leave to add, that as the Church of Groton has for several years been neglected, it is in a very ruinous condition, and if not taken down, must soon tumble down of itself: the consequence will be, all the timber, &c, will become a prey; an instance whereof happened lately to the westward, to my knowledge. —————

[Rev. Mr. Beach to the Secretary.]

New Town, in Connecticut,
New England, April 12th, 1774. }
—————

Rev. Sir :

It is scarce possible for me to give quite an exact account of the state of my parishes, by reason of my people's living at a

considerable distance from each other, and the frequent emigrations. But, according to the best judgment I can make, there are about 120 families belonging to our Church at New Town, commonly above 500 hearers at one time, 230 actual communicants. Here is an Independent meeting to which belongs about sixty or seventy families, who are in much contention and confusion about matters of religion. Besides, here are some *Sandemanites*, who though they meet every Sunday, yet have they no religious worship at all. Their grand tenet is, that no man ever obtains salvation by seeking and serving God, but by stumbling on it by chance or accidentally, while it is the furthest from his thoughts of any thing in the world. This pernicious notion too much prevails among the Independents in these parts.

The Church at Reading stands not in the centre of the town, but on one side, to accommodate the Church people, who live near, though out of the bounds of Reading. At this Church by far the greater part of the inhabitants, who live so near as to do it conveniently, do attend our own worship. In this Church the hearers at once are about 300, and to it belong 110 communicants. I commonly baptize, within my parishes, about 100 children in a year. I have baptized only one adult this last half year. I have the satisfaction to see both my congregations flourishing, in unity and harmony, among themselves, following peace with all of a different opinion, and constantly increasing in numbers, and, by the divine blessing, I hope I may leave them in this happy state.

I am the venerable Society's

Thankful and most obedient Servant,
JNO. BEACH.

[Rev. Mr. Beach to the Secretary.]

Johnstown Parsonage, May 1st, 1774.
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[Rev. Mr. Mosley to the Secretary—Extract.]

Rev. Dr. :
————— Last August, after my trial for marrying a couple in Litchfield, I did myself the honor of writing you a full account to lay before the Society. Dr. Johnson, of Stratford, was one of

my lawyers, and exerted himself much in the cause. When the jury went out, the Judges were of the opinion, that they could not bring it against me; but, notwithstanding, (to see how much spite and malice reign there) they did. I showed in court Dr. Burton's letter of my appointment to that place, and though I had left it and gone to Johnstown, yet I was not confined to that place by the venerable Society, and when I paid a visit to Litchfield and joined the couple, I took all the necessary precaution possible. The bride's father waited upon me, told me that they had been published, and as he had always been brought up to the Church, and was one of the oldest Churchmen there, that she should not be married but by a Church Minister. I recommended to him to send for one of the neighbouring Clergy. His answer was, that there was not one, within sixteen miles of the place, and he could not afford it. I refused absolutely. He came again, and petitioned so much, that I told him if he would bring me a certificate of their being published, according to their law, (from the Town Clerk) I would. He did, and I enclose it to you. Their law is, to be married by a minister dwelling in the parish. But if that law affects us, then I could not ever (dwelling in Litchfield) have married a couple in Cornwall or Goshen, the places I was appointed to. We are then sent out here without any authority from his Lordship, the Bishop of London. Dr. Johnson said he would acquaint the Society with the state of the case, which I hope he has. Dr. Cooper, of New York, promised likewise. I have been under the necessity of going to two courts, above 150 miles. I am now obliged to pay the fine of £15 sterling and the costs, besides the expense of my own travelling. I should be obliged to you to lay it before the venerable Society, and make no doubt but they will take it into consideration. —

[Rev. Mr. Tyler to the Secretary—Extract.]

Norwich, in New England, May 18th, 1774.

Rev. Sir :

— The dissenters in this town, of late, appear friendly and well disposed towards the Church of England. General candour, peaceableness and esteem of the Church have, in a good

degree, taken place among them, and are daily increasing. Numbers of them do often attend worship on Sundays, as well as at other times, and manifest their approbation.

Respecting the petition from Groton, for liberty to move their Church, I have much altered my opinion, since my two last letters to the Society. The state of my Mission is now different. The prospect of increase is, at least, five times greater in Norwich at present, than in Groton, if not ten times, which such a measure would greatly check; for it now appears to be a design to divide the stated preaching in my Mission. However, I, as well as others, have offered several reasons to Dr. Caner, who was desirous to look into this matter; and I hope the Society will not consider me as a person given to change, for altering my opinion so much. I could fully vindicate myself, I believe, were not the particulars too tedious to mention. —

[Rev. Mr. Dibblee to the Secretary—Extract.]

*Stamford, Connecticut, in
New England, Sept. 29th, 1774.* {

Rev. Sir :

— My parish remains in as possibly quiet state as can well be expected, in this time of general concern for their civil and religious privileges, through the Provinces. The consequences of these unhappy disputes that have arisen with our parent country, and the mode of opposition to the supposed unconstitutional acts of the British Legislature, grows every day more and more serious and alarming, and bear a very threatening aspect upon the interest of religion, and the well being of the Church in this Province. May it please God to avert the impending judgments, and dispose Government to grant such redress of just grievances as may quiet the minds of his Majesty's subjects in these remote parts, and pour down upon us a spirit of peace, unity and concord. —

[Rev. Mr. Dibble to the Secretary—Extract.]

*Stamford, Connecticut, in
New England, April 5th, 1775.* {

Rev. Sir : We view with the deepest anxiety, affliction and concern, the great dangers we are in, by reason of our unhappy divisions, and the amazing height to which the unfortunate disputes between Great Britain and these remote Provinces have arisen, and the baneful influence it hath upon the interest of true religion and the well being of the Church. Our duty as ministers of religion is now attended with peculiar difficulty ; faithfully to discharge the duties of our office, and yet carefully to avoid taking any part in these political disputes ; as I trust my brethren in this Colony have done, as much as possible, notwithstanding any representations to our prejudice to the contrary. We can only pray Almighty God, in compassion to our Church and nation, and the well being of these Provinces in particular, to avert those terrible calamities that are the natural result of such an unhappy contest with our parent State, to save us from the horrors of a civil war, and remove all groundless fears and jealousies and whatsoever else may hinder us from godly union and concord. —

[Rev. Mr. Mansfield to the Secretary—Extract.]

*Queen's County, Colony of
New York, December 29th, 1775.* {

Rev. Sir :

After having resided and constantly performed parochial duties in my Mission full twenty-seven years, without interruption, I have at last been forced to fly from my Churches and from my family and home, in order to escape outrage and violence, imprisonment and death, unjustly meditated of late and designed against me, and have found a temporary asylum in the loyal town of Hempstead, pretty secure, I believe, at present, from the power of those violent and infatuated people who persecute me in particular, and disturb the peace of the whole

British Empire. As soon as these sparks of civil dissension appeared, which have since been blown up into a devouring flame, I did (as I thought it my duty) inculcate upon my parishioners, both from the pulpit and in private conversation, the duty of peaceableness and quiet subjection to the King and to the parent State ; and I am well assured that the Clergy, in general, of the Church in the Colony of Connecticut, with most of whom I have the pleasure of a particular acquaintance and friendship, did the same. That my endeavours and influence have had some effect, appears from hence, that out of 130 families which attended divine service in our two Churches, it is well known that 110 of them are firm, steadfast friends of the Government, and that they detest and abhor the present unnatural rebellion, and all those measures that have led to it. There are, indeed, five or six persons, professors of the Church of England, in Derby, who have plunged themselves deep in the violent measures carrying on here ; but this is manifestly owing to the influence of one man, viz. : Capt. Jno. Holbrook, who, for many years past, hath entertained a disgust against me and his brethren of the Church, and seems to have meditated revenge, merely because we did not gratify some private views he had about the place on which to build the Oxford Church. The worthy Mr. Scovil and the venerable Mr. Beach have had still better success : scarce a single person to be found in any of their several congregations but what hath persevered steadfastly in their duty and loyalty ; and there are but few instances to be found in the Colony of persons who are professors of the Church, who are not entitled to the same character.

I had borne only about an equal share, with the rest of the Church Clergy, of the load of scurrility and reproach, which was plentifully heaped on the heads of all the friends to peace, by being called a Tory, a Papist, and an enemy to my country ; and there were some little abatements of this last Summer, when 7,500 soldiers, raised by the Colony, were most of them employed under Washington, near Boston : but we feared greater violence at their return, and the event has proved that our fears were but too well founded ; for as soon as they returned, several colonels, and other officers of the militia, collected from different towns a great number of soldiers and minute-men, for the declared purpose

of distressing and subduing the Tories, (an opprobrious epithet which they industriously fix upon all the friends to peace, order and government.) They set out and proceeded first to New Town, where they obliged the Rev. Mr. Beach, the Selectmen and other principal inhabitants of the town, to remain for some-time under a strict guard. At the bar of their new-made and self-made tribunal, they urged them, not without threatenings, to sign the association prescribed by the Congress at Philadelphia; but upon their refusing to do this, as most of them did refuse it, they took up, in some measure satisfied, with a bond and large pecuniary penalty, not to take up arms against the Colonies, not to encourage others to do it, and not to speak disrespectfully of the Congress. They then seized upon what guns and powder were to be found, and having consumed and destroyed a great deal of private property, they departed and went to neighbouring towns, such as Reading, Danbury, Bridgefield, &c., where they repeated what they had done before at New Town and Woodbury, whither a party went on their way returning home. They sent off to the common County Jail reputable persons, some of them the most wealthy and principal freeholders of the towns, merely because they refused to sign the beforementioned Association of the Congress; but they afterward thought fit to release them, upon their giving a bond similar to the one at New Town. When these extraordinary things had been newly transacted in the neighbouring towns, the Committee of Inspection, our new masters in Derby, agreed together and pitched upon the first week of this instant December, in which to proceed to disarm and effectually to subdue the Tories here. At this critical and very alarming crisis, some of my most reputable parishioners came to me and desired that I would transmit in writing to his Excellency, Gov. Tryon, (who we were informed was soon to repair to Great Britain) an account of the sufferings of the loyalists in Connecticut, and a list of the names of those who were known to be such in Derby, hoping, as they said, that it might contribute somewhat towards putting a stop to such violent proceedings as were now going on, or, at least, that it might serve as a monument of their steadfast loyalty, in the worst of times. I complied with the proposal and request they made me, and in my letter to his Excellency, besides making a particular representation of our sufferings, I enclosed a

list of the names of about ninety persons, heads of families, who were known to be loyalists in Derby and Oxford, and I also gave it as my opinion that several thousand men in the three Western Counties of the Colony would forthwith join the King's army, in case such an army should come over to reduce the Colony to obedience and subjection to his Majesty's Government, and afford protection to their families, their wives and children. My letter was dispatched on Monday, and (as I have since been informed) conveyed safely. On Tuesday, in prosecution of the business of the week, a number of minute-men and soldiers seized upon one of those few persons to whom I had communicated the knowledge of my letter, and carried him before the Committee of Inspection, who, in order to find out something, either thought, said or done, either by him or others, which they might construe into a crime, required of him and insisted upon it, that he should submit to be put on oath, before a Justice of the Peace, to answer truly to all questions they should put to him. This he declined and refused to do for some time, but they insisted he should do it, and at length positively declared that he should never be suffered to have any more food, and should never go out of the house alive, unless he submitted to take the oath. The conclusion was, he took the oath, and in consequence of their questioning him, disclosed the contents of my letter, of all which, and the subsequent determination of the Committee to apprehend and take me immediately, I had the good fortune to be forthwith informed by my friends, who alarmed at the danger I was in, advised and urged me to fly immediately and make my escape, and perceiving that there was no other alternative now left me, but either to do so or else to suffer imprisonment, if not death, I resolved upon the former, which I have since (I hope securely) effected.

But at this time I received such a severe shock of adversity and affliction as falls, I believe, to the share of few unhappy mortals. At a somewhat advanced stage of life, being 52 years old, when I hoped to have spent my remaining years in an agreeable manner, in peace and tranquility with my family, parishioners and friends, and vainly imagined that death only would make any lasting separation, I was forced to flee from home, leaving behind a virtuous, good wife, with one young child newly weaned

from the breast, four other children which are small, and not of sufficient age to support themselves, and four others which are adults, and all of them overwhelmed with grief, and bathed in tears, and but very slenderly provided with the means of support ; whilst I myself could entertain but very faint hope, if any at all, (considering the badness of the times) of ever returning back to them in safety. But I hope to be able to maintain some fortitude of mind under adversity, and to improve in the virtues of patience and resignation to the disposal of the Divine Providence, which since my misfortunes I have found to yield me some comfort and serviceable relief. I designed, upon my arrival at New York, to have repaired soon to Boston, and to have been under the protection of the King's troops ; but finding no vessels bound thither, except two very small ones in which it was not thought safe for me to embark, I have followed the advice which his Excellency, Gov. Tryon, gave me, to take up my abode for the winter on Long Island, where there appeared then a prospect of my being tolerably safe. But I have since received information that some people in Connecticut are meditating and making preparation to invade and distress the loyalists here this winter. But before they do this, I hope to be able to get safe on board one of the King's ships in the harbour of New York. Since I have been at Hempstead I have found one of my valuable parishioners, viz.: Mr. Jonathan Miles, a reputable freeholder of Derby, who having been heretofore obnoxious to the violent party, and by them proscribed as an enemy to his country, only because he did not observe a fast prescribed by the Philadelphia Congress, hath, since my coming away, been obliged to leave his estate, his wife and three young children, and to flee into exile, in order to escape the grievous sufferings (and, as he apprehended, death) which were meditating and designed against him ; and he expects that a number of others, my parishioners, will be obliged soon to do the same. And I found in New York a considerable number of persons from Ridgefield, in Connecticut, and from country towns belonging to New York, who had been obliged to leave their families on the same score, and are seeking for shelter on board the King's ships ; all which persons, with innumerable others, would be glad to venture their lives with the King's army, should

there come one, in order to re-establish desired peace and tranquillity.

As my situation is become now very melancholy and distressed, my numerous family having no visible means of support, except a small paternal inheritance in lands mostly unimproved, which in these times of confusion it will be impossible for me to make sale of, and which I fear the Assembly of the Colony of Rhode Island will confiscate, and as I have now nothing left for my own support, but the Society's allowance, I hope and flatter myself the Society will consider me, and at least continue to me my salary. —

[Rev. Mr. Leaming to the Secretary.]

New York, July 29th, 1779.

Rev. Sir :

It is a long time since I have been able to convey a letter to the Society ; and now I must give a disagreeable account of my affairs.

On the 11th inst., by the unavoidable event of the operation of His Majesty's troops, under the command of Gen. Tryon, my Church, and great part of my parish, was laid in ashes, by which I have lost every thing I had there. My furniture, books, and all my papers, even all my apparel, except what was on my back. My loss on that fatal day was not less than £1,200 or £1,300 sterling. Although in great danger, my life has been preserved, and I hope I shall never forget the kind Providence of God in that trying hour. In this situation I was brought by His Majesty's troops to this City, at which I shall, with the greatest pleasure, obey the Society's commands.

I am your's and the Society's
Most obedient and humble Servant,

JEREMIAH LEAMING,
Missionary at Norwalk.

[Rev. Mr. Graves to the Secretary.]

New York, Sept. 29th, 1779.

Good Sir:

After undergoing a continued scene of persecutions, afflictions and trials, almost even unto death, for my religious principles and unshaken loyalty to my King and Country, I obtained permission to remove to New York, where I live under the wings of liberty, and the protection of His Majesty's Government : which ineffable blessing may God continue to us and our posterity, till time shall be no more !

I was often desired to officiate during these unhappy times, but as often abhorred the idea of an Independent Church. However, I have faithfully performed all occasional duties ; visiting the sick, burying the dead and baptizing the children of several of the dissenters, as well as those of my own communion.

How I have supported my family, God only knows ; having been obliged to sell part of the furniture of my rooms and kitchen, and even my negro girl : and at last to take up money on the best terms I could—our paper currency being 20, 25, and now 30 for one silver dollar. But I hope the time of redemption draws nigh, and our merciful, though offended God, will consider our souls in adversity, and graciously deliver us from the pride, malice and devices of a rebellious, persecuting people. —

[Rev. Mr. Sawyer to the Secretary—Extract.]

Flushing, Long Island, November 8th, 1779.

Rev. Sir :

The circumstances of the Fairfield Mission, when I first went to it are already known to the Society ; and since I wrote to them, the congregation have been so far from diminishing, that they have considerably increased, not only in numbers, but also in attachment to the Church, notwithstanding the many oppositions to religion and loyalty, which have happened since. I have great reason to think that many who did not actually join us were prevented merely by their apprehension of a participation in our persecutions, for which it seems their minds were not yet suffi-

ciently prepared. And I believe that if it shall please the Lord to restore the constitutional government to Connecticut, the Church will greatly increase in that Province.]

The people of the parish of North Fairfield erected galleries in their Church, shortly after they came under my care, and even with that addition, it soon became incapable of accommodating the congregation. They intended to have finished it completely, but were discouraged by the many abuses which their Church shared in common with the other Churches in the Mission. Shooting bullets through them, breaking the windows, stripping off the hangings, carrying off the leads, (even such as were essential to the preservation of the building,) and the most beastly defilements, make but a part of the insults which were offered to them. Add to this that my people in general have been greatly oppressed, merely on account of their attachment to their Church and King. Their persons have been frequently abused, many of them have been imprisoned on the most frivolous pretences, and their imprisonment aggravated with many circumstances of cruelty. They have been heavily fined for refusing to rise in arms against their Sovereign and the legal constitution, and many thinking their situation intolerable at home, have, by flight, sought relief in the King's protection, at the peril of their lives, suffering all the pungent feelings and reflections which must attend a separation from their families, under such circumstances. And not a few, impatient at so miserable a servitude, and stimulated by repeated injuries, have entered into the service, that they might contribute their aid for the recovery of the King's rights and their own liberties. All these things they have endured with a patience and fortitude indicative of the power of religion, and the steadiness of their virtue, in the face of an opposition very violent and formidable. The loss of all my books and papers puts it out of my power to transmit an exact account of the marriages, funerals, and baptisms, since the first year of my residence in Fairfield ; but I think that they have not greatly altered since that time. There has been, however, a considerable augmentation in the number of communicants. I think on my first going to Fairfield, they did not exceed 40 ; some time ago they were considerable more than 100 ; but lately I believe something less, owing to the number of refugees hinted at above. The present confusions com-

merced shortly after my removal from the mission of Newboro' to Fairfield; and foreseeing the calamities which have befallen my people, I freely relinquished the rates due to me from them, by the laws of the Province, and informed them that I should expect only a bare subsistence for my family during the troubles, towards which the Society's bounty and my medical employment also contributed, at the same time assuring them that I desired only whatsoever they were respectively able and quite willing to give; and (I will say it to their honor,) my people did not forsake nor neglect me, in my most threatening situation, even when their very personal safety seemed to require a very different kind of conduct. Nothing but an opinion that it would be expected of me could have induced me to trouble the Society with my personal concerns. I shall therefore take up but little of their time with it.

For some time after I went to Fairfield, I lived in tolerable quiet, owing to the undecisive measures of that period; though always known to disapprove the public conduct, and strongly suspected of endeavoring to counteract it. But this repose was soon interrupted by a public order for disarming the Loyalists. Upon this occurring, my house was beset by more than 200 armed horsemen, whose design was to demand my arms. But they were for that time diverted from their purpose, by the violent agitation they saw, the terror of their appearance had thrown my wife into, and which, considering her being sick and in the latter stages of pregnancy, was indeed enough to awaken some degree of humanity even in their breasts. After this I was confined for some days to my house and garden, by order of the person who commanded the Militia of the Town, from which time I was pointed out by the leaders of the people as an object of their hatred and detestation; and very few of my neighbors (who were chiefly dissenters) would hold any kind of society with me, or even with my family; and my sons were frequently insulted, and personally abused for carrying provision to the jail from my house, when some of my parishioners were confined therem; as well as on other occasions. After this I was advertised as an enemy to my country (by an order of the Committee) for refusing to sign an association, which obliged its subscribers to oppose the King with life and fortune, and to withdraw all offices of even justice, hu-

manity and charity from every recusant. In consequence of this advertisement, all persons were forbidden to hold any kind of correspondence, or have any manner of dealing with me, on pain of bringing themselves into the same predicament. This order was posted up in every store, mill, mechanical shop and public house in the county, and was repeatedly published in the newspapers. But through the goodness of the Lord we wanted for nothing: our people under the cover of the night, and as it were by stealth, supplying us with plenty of the comforts and necessities of life. These measures proving insufficient to shake my attachment to his Majesty's person and government, I was at length banished, (upon the false and malicious pretence of my being an enemy to the good of my country,) to a place called New Britain, in Farmington, about 60 or 70 miles from Fairfield, where I was entirely unknown, except to one poor man: the inhabitants differing from me, both in religious and political principles. However, the family in which I lived showed me such marks of kindness as they could, and I was treated with civility by the neighbours. In this exile I remained about 7 months, after which I was permitted to return home, to be confined to the parish of Fairfield, which is about 4 miles in diameter; my people having given security in large sums that I should not transgress that limitation, and in that situation I remained about 18 months. After this my bounds were made co-extensive with those of Fairfield County, which was a great satisfaction to me, as it allowed me to visit the congregations of North Fairfield and Strasfield, who had been so long deprived of my ministry; and so I remained, officiating 2 Sundays out of 4 at Fairfield, dividing the other 2 equally between the 2 other parishes, until I came away. We did not use any part of the Liturgy lately, for I could not make it agreeable, either to my inclination or conscience to mutilate it, especially in so material a point as that is, wherein our duties as subjects are recognized. We met at the usual hours every Sunday, read parts of the Old and New Testaments, and some Psalms. All these were selected in such a manner as to convey such instruction and sentiments as were suited to our situation. We sang Psalms with the same view. On the Sunday mornings I read the Homilies in their course, and on the afternoons I expounded either parts of the catechism, or some such passages of holy Scripture as seemed

adapted to our case in particular, or to the public calamities in general. By this method we enjoyed one of the two general designs of public religious meetings, I mean public instruction : the other, to-wit, public worship, it is easy to believe was inadmissible in our circumstances, without taking such liberties with the service as I confess I should blame, even a superior in the Church for assuming. Resolved to adhere to these principles and public professions, which, upon very mature deliberation and clear conviction I had adopted and made, I yielded not a tittle to those who opposed them, and had determined to remain with my people to see the end, but was compelled to alter this resolution by that sudden vicissitude, which I must now, with painful reflection, relate to the Society. On the 7th day of July last, Major General Tryon landed at Fairfield with a body of his Majesty's troops, and took possession of the town and its environs, the greater part of the inhabitants having tackled their teams and removed what they could on his approach. This cut off all hope from the few Loyalists of saving any part of their effects, if the town should be burnt, every carriage being taken away. The General was so kind, however, as to order me a guard to protect my house and some others in its vicinity, when he had resolved to commit the rest of the town to the flames ; for, as I had already hinted, I had determined to remain at home. But the ungovernable flames soon extended to them all, and in a few minutes left me with a family consisting of my wife and eight children, destitute of food, house and raiment. Thus reduced, I could not think of remaining in a place where it would have been impossible to have clothed and refurnished my family. Therefore, availing myself of the protection offered by the present opportunity, I retired with them within the King's lines. As it was impossible (from the want of carriages,) to save anything out of the house, the valuable little library given by the Society, was burnt, together with my own, and the Plate belonging to Trinity Church at Fairfield was lost, as well as that of my family, and that handsome Church itself was entirely consumed.

The people of that Mission met with a heavy stroke in the loss of their Church, Parsonage-house, plate, books, &c., not to mention myself, their unworthy minister. My own loss includes my little all ; but what I most regret is my absence from my flock,

to which my heart was, and still is most tenderly attached. I trust, however, that the great Shepherd of the Sheep will keep them in His own tuition and care. I bless the Lord for that, through all my trials, I have endeavoured to keep a conscience void of offence toward God and toward man, continually striving to discharge my duties to my Master, my King and my people ; and am bound to thank the Lord daily, for that divine protection, that tranquility of mind, and 'that peace of conscience, which, through his grace, I have all along enjoyed. —————

[*Rev. Mr. Beach to the Secretary.]*

New Town, in Connecticut, N. England, Oct. 31st, 1781.

Rev. Sir :

It is a long time since I have done my duty in writing to the venerable Society, not owing to my carelessness, but to the impossibility of conveyance from here. And now I do it sparingly. A narrative of my troubles I dare not now give. My two congregations are growing : that at Reading being commonly about 300, and at New Town about 600. I baptized about 130 children in one year, and lately 2 adults. New Town and the Church of England-part of Reading are, I believe, the only parts of New England that have refused to comply with the doings of the Congress, and for that reason have been the butt of general hatred. But God has preserved us from entire destruction.

I am now in the 82d year of my age ; yet do constantly, alternately, perform and preach at New Town and Reading. I have been 60 years a public preacher ; and, after conviction, in the Church of England 50 years : but had I been sensible of my inefficiency, I should not have undertaken it. But now I rejoice in that I think I have done more good towards men's eternal happiness, than I should have done in any other calling.

I do most heartily thank the venerable Society for their liberal support, and beg that they will accept of this, which is, I believe, my last bill, viz : £325, which, according to former custom, is due. At this age I cannot well hope for it, but I pray God I may

have an opportunity to explain myself with safety ; but must conclude now with Job's expression : " Have pity upon me, have pity upon me, O ye friends ! "

I am, Rev. Sir, your's and the Venerable Society's
Most thankful, obedient, humble Servant,

Jno. BEACH.

HAVING now traced the progress of the Connecticut Church from its inception to the War of the Revolution, the Editors have thought, that in the residue of this volume it would contribute more to perspicuity to present the Documents that still remain, with brief connecting links in the form of *narrative* ; avoiding therein every thing but such a statement of *facts* as will give to the documents continuity, as a history. However much there may be in some of the papers they have in their hands, to suggest reflections, and tempt remark, they have endeavored to avoid all comment of their own, leaving it to the reader to make his own reflections and deductions.

The subject is still Connecticut, though the documents unavoidably offer to consideration a great deal that concerns the Church at large, in which Connecticut and her first Bishop were necessarily prominent actors. These letters, documents and papers are gathered from both private and public sources. Some of them have already appeared in print. Others are comprised in the unpublished letter-books of Bishops Seabury, White, Parker and others, founders of the American Church. Their arrangement is chronological, and in them we have the fullest history the Church has yet seen, of all the events connected with the introduction of the Episcopate ; the difficulties encountered in the work ; the providences by which they were removed ; the conflict of opinion and feeling, arising from the meeting, on a common ground, of the Scotch and English lines of the Episcopal succession ; the imminent danger of two distinct Protestant Epis-

copal Churches in the United States ; the admirable spirit of Christian concession and forbearance manifested by the first Bishops of Connecticut and Pennsylvania, in furthering, and finally establishing union among all the churches of our communion in the United States ; and last, though by no means least, the inflexible firmness and steadfastness shown in Connecticut, in adhering to the primitive faith of the Church Catholic, as taught in the Holy Scriptures, and illustrated by the usages of Apostles and Martyrs and Confessors, in the first ages of Christianity.

In all this work of our fathers Connecticut bore a conspicuous part ; and it necessarily forms a portion of her ecclesiastical history, which will be found, related by the actors themselves, in the documents which follow.

Quietly assembling together at the coming of news of peace—so quietly that no minutes of their convention are extant ; and even for the number composing this body we are dependent on a fragment of a contemporary letter rescued a few years since from a pile of kindlings, awaiting their destined use—some time in April, 1783, ten of the remaining missionaries in Connecticut gathered in Council, and made choice of the Rev. Samuel Seabury, D. D., Missionary of the venerable Society for Propagating the Gospel in Foreign Parts, at Staten Island, as their Bishop, instructing him to seek for consecration in England, first of all, and if prevented from obtaining this coveted boon from the prelates of the Mother Church, to secure in Scotland, where the Bishop-elect had resided for a time, in his earlier days, the Episcopal powers, so necessary for the infant Connecticut Church.

The fragmentary letters addressed by the Reverend Daniel Fogg, for many years Rector of the church in Pomfret, to his correspondent in Boston, the Rev. Samuel Parker, afterwards Bishop of Massachusetts, which we now present, afford us our only contemporary account of these interesting proceedings. They graphically depict the fear felt by the Clergy, lest the old opposition to an American Episcopate, so rife in certain quarters be-

fore the Revolution, might again be aroused, and serve to defeat their cherished plan. Like the work done centuries ago in an “Upper chamber” in Jerusalem, from this little meeting of faithful men, and zealous Churchmen, influences for good have gone forth to bless whole generations; and we have faith to believe their end is not yet.

[Rev. Mr. Fogg to Rev. Mr. Parker.]

Rev. Sir : — There were ten Clergymen met. The Connecticut Clergy have done already everything in their power, in the matter you were anxious about—would write you the particulars, if I knew of any safe opportunity of sending this letter; but as I do not, must defer it till I do. —

Your sincere friend and brother,
D. FOGG.*

Pomfret, July 2d, '83.

Dear Sir : — I wrote you a few lines the 2d inst., by an uncertain conveyance, in which I mentioned that the Connecticut Clergy had done all in their power respecting the matter you were anxious about; but they keep it a profound secret, even from their most intimate friends of the laity.

The matter is this. After consulting the Clergy in New York, how to keep up the succession, they unanimously agreed to send a person to England to be consecrated Bishop for America, and pitched upon Dr. Seabury as the most proper person for this purpose, who sailed for England the beginning of last month, highly recommended by all the Clergy in New York and Connecticut, &c. If he succeeds, he is to come out as Missionary for New London, or some other vacant Mission, and if they will not receive him in Connecticut, or any other of the *States of America*, he is to go to Nova Scotia. Sir Guy† highly approves of the plan, and has used all his influence in favour of it.

* From the Bishop Parker Correspondence.

† Sir Guy Carleton.

We Clergy have even gone so far as to instruct Dr. Seabury, if none of the regular Bishops of the Church of England will ordain him, to go down to Scotland and receive ordination from a nonjuring Bishop. Please to let me know by Mr. Grosvenor how you approve of the plan, and whether you have received any late accounts from England.

From your affect. Brother,

D. FOGG.*

Dear Sir :

— I am very glad that the conduct of the Connecticut Clergy meets with your approbation in the main. Dr. Seabury's being a refugee was an objection which I made, but was answered, they could not fix upon any other person who they thought was so likely to succeed as he was, and should he succeed, and not be permitted to reside in any of the United States, it would be an easy matter for any other gentleman, who was not obnoxious to the powers that be, to be consecrated by him at Halifax. And as to the objection of not consulting the Clergy of the other States, the time would not allow of it, and there was nobody to consult in the State of New York, for there is not one Clergyman there, except refugees, and they were consulted. And in the State of Connecticut there are fourteen Clergymen. And in your State and New Hampshire, you know how many there are, and you know there is no compulsion in the matter, and you will be left to act as you please, either to be subject to him or not. As to the matter of his support, that must be an after consideration.

Your affect. Friend and Brother,
D. FOGG.*

Pomfret, August 1st, '83.

These letters referring to the action of the Connecticut Clergy, in the matter of the Episcopate, appropriately preface the documents of this Convention, as they were prepared for transmission to the English Archbishops and Bishops. These documents have been several times printed, in both editions of Bishop White's

* From the Bishop Parker Correspondence.

Memoirs ; in the Churchman's Magazine, volume 3d, for 1806, where they are found in connection with a series of papers from which we shall draw largely as we proceed ; and in the appendix of notes and illustrative documents to the first volume of the reprint of the Early Journals of the General Convention, issued by the editors of the present volume. We reprint them from the Churchman's Magazine, in which they are copied from the originals, or from contemporary copies retained in Connecticut for the use of the Clergy of that state.

[*Letter of the Clergy of Connecticut, to the Archbishop of York.**]

New York, April 21, 1783.

My Lord :

The Clergy of Connecticut, deeply impressed with anxious apprehension of what may be the fate of the Church in America, under the present changes of empire and policy, beg leave to embrace the earliest moment in their power to address your Grace on that important subject.

This part of America is at length dismembered from the British Empire ; but, notwithstanding the dissolution of our civil connection with the parent state, we still hope to retain the *religious polity* ; the primitive and evangelical doctrine and discipline, which, at the Reformation, were restored and established in the Church of England. To render that polity complete, and to provide for its perpetuity in this country, by the establishment of an *American Episcopate*, has long been an object of anxious concern to us, and to many of our brethren in other parts of this continent. The attainment of this object appears to have been hitherto obstructed by considerations of a political nature, which we conceive were founded in groundless jealousies and misapprehensions that can no longer be supposed to exist : and therefore, whatever may be the effect of independency on this country, in other respects, we presume it will be allowed to open a door for renewing the application to the spiritual governors of the Church on this head ; an application which we consider as not only sea-

sonable, but more than ever necessary at his time ; because, if it be now any longer neglected, there is reason to apprehend that a plan of a very extraordinary nature, lately formed and published in Philadelphia, may be carried into execution. This plan is, in brief, to constitute a nominal Episcopate by the united suffrages of presbyters and laymen. The peculiar situation of the Episcopal Churches in America, and the necessity of adopting some speedy remedy for the want of a regular Episcopate, are offered, in the publication here alluded to, as reasons fully sufficient to justify the scheme. Whatever influence this project may have on the minds of the ignorant or unprincipled part of the laity, or however it may, possibly, be countenanced by some of the Clergy in other parts of the country, we think it our duty to reject such a spurious substitute for Episcopacy, and, as far as may be in our power, to prevent its taking effect.

To lay the foundation, therefore, for a valid and regular Episcopate in America, we earnestly entreat your Grace, that, in your Archi-Episcopal character, you will espouse the cause of our sinking Church, and, at this important crisis, afford her that relief on which her very existence depends, by consecrating a Bishop for Connecticut. The person whom we have prevailed upon to offer himself to your Grace, for that purpose, is the Reverend Doctor *Samuel Seabury*, who has been the Society's worthy Missionary for many years. He was born and educated in Connecticut—he is personally known to us—and we believe him to be every way well qualified for the Episcopal Office, and for the discharge of those duties peculiar to it, in the present trying and dangerous times.

All the weighty considerations which concur to enforce our request, are well known to your Grace ; we therefore forbear to enlarge, lest we should seem to distrust your Grace's zeal in a cause of such acknowledged importance to the interests of religion. Suffer us then to rest in humble confidence that your Grace will hear and grant our petition, and give us the consolation of receiving, through a clear and uninterrupted channel, an Overseer in this part of the household of God.

That God may continue your life and health, make you, in His Providence, an eminent instrument of great and extensive usefulness to mankind in general, a lasting blessing to the Church

* These papers were addressed to the Archbishop of York, &c, at the time of their preparation, the See of Canterbury was vacant. Vide Bishop White's Memoirs of the Protestant Episcopal Church, 2d edition, page 97.

over which you preside in particular; and that the present and future sons of the Church in America may have cause to record and perpetuate your name as their friend and spiritual father; and, when your sacred work is ended, that you may find it gloriously rewarded, is and shall be the devout prayer of the Clergy of Connecticut, by whose order (in Convention assembled) and in whose behalf, this letter is addressed to your Grace, by your Grace's most obedient, humble servant,

(Signed,) ABRAHAM JARVIS,
*Minister of the Episcopal Church in Middletown,
and Secretary of the Convention.*

TESTIMONIAL.

Whereas, our well beloved in Christ, Samuel Seabury, Doctor of Divinity, and Missionary of Staten Island, in this Province, is about to embark for England, at the earnest request of the Episcopal Clergy of Connecticut, and for the purpose of presenting himself a candidate for the sacred office of a Bishop; and that when consecrated and admitted to the said office, he may return to Connecticut, and there exercise the spiritual powers, and discharge the duties which are peculiar to the Episcopal character, among the members of the Church of England, by superintending the Clergy, ordaining candidates for holy orders, and confirming such of the Laity as may choose to be confirmed—We the subscribers, desirous to testify our hearty concurrence in this measure, and promote its success; as well as to declare the high opinion we justly entertain of Doctor Seabury's learning, abilities, prudence and zeal for religion, do hereby certify, that we have been personally and intimately acquainted with the said Doctor Seabury for many years past—that we believe him to be every way qualified for the sacred office of a Bishop; the several duties of which office we are firmly persuaded he will discharge with honour, dignity and fidelity, and consequently with advantage to the Church of God.

And we cannot forbear to express our most earnest wish, that Doctor Seabury may succeed in this application, as it will be the means of preserving the Church of England in America from ruin, and of preventing many irregularities which we see approaching, and which, if once introduced, no after care may be able to remove.

*Given under our hands, at New York, this twenty-first day of April,
in the year of our Lord one thousand seven hundred and eighty-
three.*

JEREMIAH LEAMING, D. D.,

CHARLES INGLIS, D. D.,

Rector of Trinity Church, New York.

BENJAMIN MOORE, D. D.,

Assistant Minister of Trinity Church,
New York; and others.

New York, May 24, 1783.

[*Letter to the Archbishop of York.*]

My Lord:

The Reverend Doctor Samuel Seabury will have the honour of presenting this letter to your Grace. He goes to England at the request of the Episcopal Clergy of Connecticut, on business highly interesting and important. They have written on the subject to your Grace, and also to the Archbishop of Canterbury, and the Bishop of London. But, as they were pleased to consult us on the occasion, and to submit what they had written to our inspection, requesting our concurrence in their application, their letters are dated at New York, and signed only by the Rev. Mr. Jarvis, the Secretary to their Convention, whom they commissioned and sent here for that purpose.

The measure proposed, on this occasion, by our brethren of Connecticut, could not fail to have our hearty concurrence. For we are decided of opinion, that no other means can be devised to preserve the existence of the Episcopal Church in this country. We have therefore joined with Mr. Jarvis in giving Doctor Seabury a testimonial, in which we have briefly, but sincerely, expressed our sense of his merit, and our earnest wishes for the success of his undertaking. Should he succeed and be consecrated, he means (with the approbation of the Society) to return in the character, and perform the duties of a Missionary at New London, in Connecticut; and on his arrival in that country, to make application to the Governor, in hope of being cheerfully permitted to exercise the spiritual powers of his Episcopal office there; in which, we are persuaded, he will meet with little, if any opposition. For many persons of character in Connecticut, and elsewhere, who are not members of the Episcopal Church, have lately declared they have no longer any objection to an American Episcopate, now that the independency of this country, acknowledged by Great Britain, has removed their apprehensions of the Bishops being invested with a share of temporal power by the British Government.

We flatter ourselves that any impediments to the consecration of a Bishop for America, arising from the peculiar constitution of the Church of England, may be removed by the King's royal permission; and we cannot entertain a doubt of his Majesty's readiness to grant it.

In humble confidence that your Grace will consider the object of this application as a measure worthy of your zealous patronage, we beg leave to remind your Grace, that several legacies have been, at different times, bequeathed for the support of Bishops in America, and to express our hopes that some part of those legacies, or of the interest arising from them, may be appropriated to the maintenance of Doctor Seabury, in case he is consecrated, and settles in America. We conceive that the separation of this country from the parent state can be no reasonable bar to such appropriation, nor invalidate the title of American Bishops, who derive their consecration from the Church of England, to the benefit of those legacies. And, perhaps, this charitable assistance is now more necessary, than it would have been had not the empire been dismembered.

We take this opportunity to inform your Grace, that we have consulted his Excellency, Sir Guy Carelton, on the subject of procuring the appointment of a Bishop for the Province of Nova Scotia, on which he has expressed to us his entire approbation, and has written to administration, warmly recommending the measure. We took the liberty, at the same time, of mentioning our worthy brother, the Rev. Doctor Thomas B. Chandler, to His Excellency, as a person every way qualified to discharge the duties of the Episcopal office in that Province, with dignity and honour. And we hope for your Grace's approbation of what we have done in that matter, and for the concurrence of your influence with Sir Guy Carlton's recommendation in promoting the design.

We should have given this information sooner to your Grace, but we have waited for Doctor Seabury's departure for England, which we considered as affording the best and most proper conveyance. If Doctor Chandler and Doctor Seabury should both succeed, as we pray God they may, we trust that, with the blessing of heaven, the Episcopal Church will yet flourish in this Western hemisphere.

With the warmest sentiments of respect and esteem, we have the honour to be,

My Lord,
Your Grace's most dutiful sons,
And obedient, humble servants,

JEREMIAH LEAMING, D. D.,
CHARLES INGLIS, D. D.,

Rector of Trinity Church, New York.

BENJAMIN MOORE, D. D.
Assistant Minister of Trinity Church,

New York; and others.

His Grace the Archbishop of York.

Provided with these letters and testimonials, all that the peculiar state of political affairs in America made it practicable to obtain, Dr. Seabury set sail for England. We present in his own words, written on the spot, and at the very time, the story of his patient efforts, his temporary discouragements and final success in obtaining consecration. This story, which is of interest not alone to Connecticut Churchmen, but to the members of our reformed communion in the old world and the new alike, is contained in the following letters, written from time to time, to the Clergy in convocation, or, more privately, to his intimate friends among their number :

[Letter from Dr. Seabury to the Clergy of Connecticut.]

London, July 15, 1783.

Gentlemen :

In prosecution of the business committed to me by you, I arrived in this city on the 7th inst. Unfortunately the Archbishop of York had left this city a fortnight before, so that I was deprived of his advice and patronage. I waited on the Bishop of London, and met with a cordial reception from him. He heartily approved of the scheme, and wished success to it, and declared his readiness to concur with the two Archbishops in carrying it into execution : but I soon found he was not disposed to take the lead in the matter. He mentioned the state oaths in the ordination offices, as impediments ; but supposed that the King's

dispensation would be a sufficient warrant for the Archbishops to proceed upon. But upon conversing with His Grace of Canterbury, I found his opinion rather different from the Bishop of London. He received me politely, approved of the measure, saw the necessity of it, and would do all he could to carry it into execution. But he must proceed openly and with candour. His Majesty's dispensation, he feared, would not be sufficient to justify the omission of oaths imposed by act of Parliament. He would consult the other Bishops ; he would advise with those persons on whose judgment he thought he could depend. He was glad to hear the opinion of the Bishop of London, but wished to know the sentiments of the Archbishop of York. He foresaw great difficulties, but hoped there were none of them insurmountable. I propose to set out for York, in a few days, to consult the Archbishop, and will do every thing in my power to carry this matter into a happy issue : but it will require a great deal of time and patience and attention. I endeavoured to remove those difficulties that the Archbishop of Canterbury mentioned, and I am not without hopes that they will all be got over. My greatest fear arises from the matter becoming public, as it now must, and that the dissenters here will prevail on your government to apply against it. This, I think, would effectually crush it, at least as far as it relates to Connecticut. You will, therefore, do well to attend to this circumstance yourselves, and get such of your friends as you can trust to find out, should any such intelligence come from hence. In that case, I think it would be best to avow your design, and try what strength you can muster in the Assembly to support it. But in this matter, your own judgement will be a much better guide to you than any opinion of mine.

I will write again to you on my return from York, and shall then be able to tell you more precisely what is like to be the success of this business.

I am, Reverend Gentlemen,
With the greatest respect and esteem,
Your most obliged, humble Servant,
SAMUEL SEABURY.*

[*Dr. Seabury to the Clergy of Connecticut.*]

London, August 10th, 1783

Reverend Gentlemen :

In the letter which I wrote to you after my interview with the Archbishop of Canterbury, I informed you of the objections made, and difficulties mentioned by him, with regard to the business on which I came to England ; also informed you of my intention to take a journey to York, that I might have the full benefit of his Grace of York's advice and influence. This journey I have accomplished, and I fear to very little purpose. His Grace is now carrying on a correspondence with the Archbishop of Canterbury on the subject. What the issue will be is not certain ; but I think unless matters can be put on a different footing, the business will not succeed. Both of the Archbishops are convinced of the necessity of supplying the States of America with Bishops, if it be intended to preserve the Episcopal Church there ; and they even seem sensible of the justice of the present application ; but they are exceedingly embarrassed by the following difficulties :

1st, That it would be sending a Bishop to Connecticut, which they have no right to do without the consent of the State.
2d, That the Bishop would not be received in Connecticut.
3d, That there would be no adequate provision for him.
4th, That the oaths in the ordination office cannot be got over, because the King's dispensation would not be sufficient to justify the omission of these oaths. At least, there must be the concurrence of the King's Council to the omission ; and that the Council would not give their concurrence without the permission of the State of Connecticut to the Bishop's residing among them.

All that I could say had no effect, and I had a fair opportunity of saying all that I wished to say.

It now remains to be considered what method shall be taken to obtain the wished for Episcopate. The matter here will become public. It will soon get to Connecticut. Had you not, gentlemen, better make immediate application to the State for permission to have a Bishop to reside there ? Should you not succeed, you lose nothing, as I am pretty confident you will not succeed here without such consent. Should there be anything,

* Churchman's Magazine, Vol. iii., (1806) No. 4, pp. 154, 155.

personal with regard to me, let it not retard the matter. I will most readily give up my pretensions to any person who shall be agreeable to you, and less exceptionable to the State.

You can make the attempt with all the strength you can muster among the Laity, and at the same time I would advise that some person be sent to try the State of Vermont on this subject. In the mean time, I will try to prepare and get things in a proper train here. I think I shall be able to get at the Duke of Portland and Lord North on this occasion. And should you succeed in either instance, I think all difficulty would be at an end.

I am, worthy gentlemen, with the

Greatest respect and esteem, your much
Obliged and very humble Brother and Servant,

SAMUEL SEABURY. *

[*Dr. Seabury to Rev. Mr. Leaming.*]

London, Sept. 3d, 1783; No. 91, Wardour St.

My Dear Sir:

Though I have so lately written to you, as well as to the Clergy of Connecticut, explaining the situation of the business on which I came to England, yet I must more fully open my mind to you, and you are to be the judge, whether any and how much of this letter is to be showed to any one else.

With regard to my success, I not only think it doubtful, but that the probability is against it. Nobody here will risk anything for the sake of the Church, or for the sake of continuing Episcopal ordination in America. Unless, therefore, it can be made a ministerial affair, none of the Bishops will proceed in it, for fear of clamour; and, indeed, the ground on which they at present stand, seems to me so uncertain, that I believe they are obliged to take great care with regard to any step they take out of the common road. They are apprehensive that my consecration would be looked upon in the light of sending a Bishop to Connecticut, and that the State of Connecticut would resist it, and that they should be censured as meddlers in matters that do

not concern them. This is the great reason why I wish that the State of Connecticut should be applied to for their consent. Without it, I think nothing will be done. If they refuse, the whole matter is at an end. If they consent that a Bishop should reside among them, the grand obstacle will be removed. You see the necessity of making the attempt, and of making it with vigor. One reason, indeed, why I wished the attempt to be made in Connecticut, relates to myself. I cannot continue here long; necessity will oblige me to leave it in March or April, at furthest. If this business fails, I must try to get some provision made for myself; and, indeed, the State of Connecticut may consent that a Bishop should reside among them, though they might not consent that I should be the man. In that case, the sooner I shall know it the better; and should that be the case, I beg that no Clergyman in Connecticut will hesitate a moment on my account. The point is to get the Episcopal authority into that country; and he shall have every assistance in my power.

Something also should be said about the means of support for a Bishop in that country. The Bishops here are apprehensive that the character will sink into contempt, unless there be some competent and permanent fund for its support. Please let your opinion of what ought to be said on that subject, be communicated by the first opportunity, i. e., provided you think anything can be done in Connecticut.

Dr. Chandler's appointment to Nova Scotia, will, I believe, succeed; and, possibly he may go thither this autumn, or at least early in the spring. But his success will do no good in the States of America. His hands will be as much tied as the Bishops in England, and I think he will run no risks to communicate the Episcopal powers. There is, therefore, everything depending on the success of the application to the State of Connecticut. It must be made quickly, lest the dissenters here should interpose and prevent it; and it should be made with the united efforts of Clergy and Laity, that its weight may be the greater; and its issue you must make me acquainted with, as soon as you can. Please send me one or two more testimonials from the copy which Dr. Inglis has. Mr. Moore and Mr. Odell will assist in copying and getting them signed, and I may want them.

By Capt. Cowper I expect to be able to acquaint you with the

* Churchman's Magazine, Vol. iii. (1806) No. 5, pp. 155, 156.

result of the interview of the two Archbishops in my business. In the mean time, may God direct and prosper all the endeavors of his faithful servants, to the establishment of his true religion in the Western world. Adieu, friend of my heart! May I see thee again in peace! May I again enjoy the pleasure of thy converse, and with thee be instrumental in promoting the welfare of Christ's kingdom.

Adieu, says thy ever affectionate,

S. SEABURY.

Let application be made also to the State of Vermont, lest that to Connecticut fail.*



[*The Clergy of Connecticut to Dr. Seabury.*]

Rev. and Dear Sir :

Since the receipt of your letters, addressed to the Clergy of Connecticut, we have, by your letter to the Rev. Mr. Leaming, a more explicit information of the difficulties suggested by the Bishops in England, and which appears to operate upon their minds against complying with our petition, and to their giving you Episcopal consecration.

The Clergy were immediately made acquainted with what you had written, and shortly after met at Wallingford. In Convention it was voted, that the leading members of both Houses of Assembly, which was then sitting at New Haven, should be conferred with, so far as the proposed difficulties had reference to the civil government. We, the subscribers, were appointed a Committee of Convention for the above purpose, and, as a Conventional answer to your letters, communicate to you the result of that conference, together with our opinion, and what we could do to obviate the objections made by the Bishops. Mr. Leaming and Mr. Hubbard conversed freely and fully with a number of the principal members of both Houses of Assembly, and collected their sentiments on the subject. They met with a degree of attention and candour beyond our expectation; and in respect of the need, the propriety, or the impropriety of our application to Govern-

ment for the admission of a Bishop into the State, their opinions appeared fully to coincide with our own.

Your right, they said, is unquestionable. You, therefore, have our full concurrence for your enjoyment of what you judge essential to your Church. Was an act of Assembly expedient to your complete enjoyment of your own ecclesiastical constitution, we would freely give our vote for such an act. We have passed a law which embraces your Church, wherein are comprehended all the legal rights and powers intended by our Constitutin to be given to any denomination of Christians. In that act is included all that you want. Let a Bishop come; by that act, he will stand upon the same ground that the rest of the Clergy do, or the Church at large. It was remarked, that there were some who would oppose and would labour to excite opposition among the people, who, unalarmed by any jealousies, will probably remain quiet. For which reason, it would be impolicy, both in us and them, for the Assembly to meddle at all with the business. The introduction of a Bishop on the present footing, without any thing more, in their opinion, would be the easiest and surest way in which it could be done, and we might be sure of his protection. This, they thought, must be enough to satisfy the Bishops and all concerned in the affair in England. We are further authorized to say, that the Legislature of the State would be so far from taking umbrage, that the more liberal part will consider the Bishops in this transaction as maintaining entire consistency of principle and character, and by so doing merit their commendation.

The Act above alluded to, you will receive inclosed in a letter from Mr. Leaming, attested by the Clerk of the lower House of Assembly. It is not yet published. The Clerk was so obliging as to copy it from the journals of the House. You were mentioned as the gentleman we had pitched upon. The Secretary of the State, from personal knowledge, and others, said things honorable and benevolent towards you. Now, if the opinion of the Governor and other members of the Council, explicitly given in entire agreement with the most respectable members among the Representatives, who must be admitted to be competent judges of their own civil polity, is reasonably sufficient to remove, all scruples about the concurrence of the Legislature, we cannot im-

* Ibid, No. vi, pp. 156, 157, 158.

agine that objection will any longer have a place in the minds of the Archbishops. We now understand, as we suppose, the part which the Government established among us means to take in respect of religion in general, and the protection it will afford to the different denominations of Christians under which the subjects of it are classed: and the lowest construction, which is all we expect, must amount to a permission, that the Episcopal Church enjoy all the requisites of her polity, and have a Bishop to reside among them. We feel ourselves at some loss for a reply to the objection which relates to the limits and establishment of a Diocese, because the Government here is not Episcopal, and because we do not conceive a civil or legal limitation and establishment of a Diocese, essentially attached to the doctrine of Episcopacy, or the existence of a Bishop in the Church. The Presbyters who elect the Bishop, and the congregations to which they minister, may naturally direct his active superintendence and prescribe the acknowledged boundaries of his Diocese.

Under existing circumstances, and utterly unable to judge with any certainty what, in the course of Divine Providence, may be the future condition of the Church in this country, we can contemplate no other support for a Bishop, than what is to be derived from voluntary contracts and subscriptions and contributions, directed by the good will and zeal of the members of a Church who are taught and do believe, that a Bishop is the chief minister in the kingdom of Christ on earth. Other engagements it is not in our power to enter into, than our best endeavours to obtain what our people can do, and we trust will continue to do, in proportion to the increase of their ability, of which we flatter ourselves with some favourable prospect. A Bishop in Connecticut must, in some degree, be of the primitive style. With patience and a share of primitive zeal, he must rest for support on the Church which he serves, as head in her ministrations, unornamented with temporal dignity, and without the props of secular power.

An Episcopate of this plain and simple character, amid the doubts and uncertainties which at present in a measure pervade every thing, we hope may pass unenvied, and its sacred functions be performed unobstructed. Should what we have now written be thought sufficient to do away the objections which have been advanced, as a bar to your consecration, yet if you cannot find

yourself disposed to come to us under these circumstances, painful necessity must compel us to wait patiently, until Divine Providence shall open a door propitious to our wants. But in the mean time, with the help of God, we will not remit in our endeavours to persevere, and as far as in us lies, cherish this remnant of His Church.

We herewith transmit to you two copies of our letter, and two of the general testimonial, attested by the Secretary. Continuing fervently desirous of your success, and with our best wishes for your personal health and prosperity, we are in behalf of Convention,

Your affectionate Brethren,

JEREMIAH LEAMING,

ABRAHAM JARVIS,

BELA HUBBARD.*

From the original draft, without date; but most probably of Feb. 5, 1784.

[Rev. Dr. Seabury to Rev. Messrs. Leaming and Hubbard.]

London, April 30th, 1784.

Gentlemen:

Your letter dated at Middletown, February 5th, with the papers that accompany it, came duly to me by the packet. I also received a letter from Mr. Leaming, but no copy of the Act of the Legislature to which in your letter you refer. I hope it is on the way.

I have communicated your letter to the Archbishop of York, and the Bishops of London and Oxford. The last did not seem to think it quite satisfactory, but said the letter was a good one, and gave him an advantagous opinion of the gentlemen who wrote it, and of the Clergy in Connecticut in general, and that it was worthy of serious consideration. The Bishop of London thought it removed all the difficulties on your side of the water, and that nothing now was wanting but an act of Parliament to dispense with the State oaths, and he imagined that would be easily obtained. The Archbishop of York gave no opinion, but wished that I would lose no time in showing it to the Archbishop

* Ibid. No. 7, pp. 158, 159, 160.

Canterbury. This happened yesterday. This morning I went to Lambeth ; but his Grace was gone out about ten minutes before I got there. I shall go again to-morrow ; but if I stay till I have seen him, I shall lose this opportunity of writing, which I am not willing to do.

Upon the whole, your letter will do good. It attacks the objections in the right place, and answers them fairly, and will enable me to take up the business upon firmer ground. I have determined with myself, that if the Bishops hang back, to bring the matter before Parliament by petition, and if that shall fail, the scheme will be at an end here, I fear forever. Capt. Coupar will sail from hence in three weeks, and by him I hope to be able to give you some satisfactory accounts of my procedure.

You will, gentlemen, inform my friends at New London how matters are situated. I hope to be with them in the course of this summer, and shall not hesitate to trust my future prospects to God's good Providence, and the kind endeavours of my brethren to render my life comfortable, nay, happy.

This is a very hasty letter. I have had only twenty minutes to write it in. My best wishes attend the Clergy of Connecticut. Nova Scotia affairs, civil and ecclesiastical, go on heavily. The Parliament is to meet May 18th. Mr. Leaming will forgive my not answering his letter now, because it is impossible. All the American Clergy here are well.

Accept, my good, my dear friends,
The most affectionate regards of your
Most obliged, humble Servant,

SAMUEL SEABURY.*

[Rev. Dr. Seabury to Rev. Mr. Jarvis.]

London, May 3d, 1784.

My Dear Sir :

I embrace an opportunity, by the way of Rhode Island, to address you as Secretary of the Convention, and to inform you that I have received a letter of the 5th of February, signed by

yourself and my very good brethren Leaming and Hubbard, for which you all have my most hearty thanks. I am also to inform you that I wrote to you and them, as a Committee, on the 30th of April, under cover to Mr. Ellison, by a vessel bound to New York, (the ship Buccleugh) acknowledging the receipt of the letter above mentioned. Mine was a very hasty letter, but in it I acquainted you that I had shown your letter to the Archbishop of York. We were broken in upon by company, and he gave me no opinion on the letter ; but desired that I would communicate it to the Archbishop of Canterbury, and to the Bishop of London, as soon as I conveniently could. I called, in my way, on the Bishop of Oxford, who has been very attentive to me, speaks his mind without reserve, and is communicative, and hears me with patience and candour ; is much of a gentleman and a man of learning and business. He read the letter with attention ; said he hardly thought it sufficient ground to proceed upon. I endeavoured to explain the arguments you had used, and to confirm them from the particular circumstances of the Church in Connecticut. He read the letter again, commended it, spoke handsomely of the gentlemen who wrote it, and of the Clergy of Connecticut, who so anxiously strove to perpetuate the Episcopal Church ; said it would be a great pity that so much piety and zeal in so good a cause should not obtain the wished for object ; that the letter certainly gave an opportunity for reconsidering the matter, and merited attentive deliberation ; and that possibly he should yet come into the opinion of its writers. I am sorry that he leaves town next week, as I shall thereby lose the benefit of his advice and assistance.

From him I went to the Bishop of London, who is an amiable man, but very infirm, and I think his memory and other faculties are declining : he avoids business as much as possible. Having read the letter, he asked many questions, and when he fully apprehended the matter, he said he thought that every objection was removed on the part of the Connecticut Clergy, and that an Act of Parliament, which he thought might be easily obtained, would remove the impediment of the state oaths, and that he hoped the Archbishop of Canterbury would see the matter in the same light that he did.

The next morning I went to Lambeth, but missed of seeing

* Ibid. No. 8, pp. 192, 193.

his Grace. On the 1st of May I went again. His Grace's behaviour, though polite, I thought was cool and constrained. When he had read the letter, he observed that it was still the application only of the Clergy, and that the permission was only the permission of individuals, and not of the Legislature. I observed that the reasons why the Legislature had not been applied to were specified in the letter, and that they appeared to me to be founded in reason and good sense; that had his Grace demanded the concurrence of the Laity of the Church last autumn, it might easily have been procured. That it was the first wish, both of the Episcopal Clergy and Laity of Connecticut, to have an Episcopate through the clear and uninterrupted channel of the Church of England, and my first wish that his Grace and the Archbishop of York might be the instruments of its conveyance: but that if such difficulties and objections lay in the way as it was impossible to remove, it was but lost time for me to pursue it further: but that I hoped his Grace would converse with the Archbishop of York, and the Bishop of London on the subject. He said he certainly would as soon as he was able; but that he was then very unwell. I thought it was no good time to press the matter while the body and mind were not in perfect unison, and rose to withdraw, offering to leave the letter, as it might be wanted. "I will not," said he, "take the original from you, lest it should fare as the letter you brought from the Clergy of Connecticut has fared. I left it with Lord North, when he was in office, and have never been able to recover it; but if you will favour me with copies of both letters, I shall be obliged to you." I promised compliance, and took my leave.

Dr. Chandler has been with him to-day on the subject of the Nova Scotia Episcopate, which, I believe, will be effected. His Grace introduced the subject of Connecticut, declared his readiness to do every thing in his power, complimented the Clergy of Connecticut and your humble servant, talked of an Act of Parliament, and mentioned that some young gentlemen from the Southern States, who were here soliciting orders, had applied to the Danish Bishops, through the medium of the Danish Ambassador at the Hague, upon a supposition that he was averse to conferring orders on them; but that the supposition was groundless, he being willing and ready to do it when it could be consistently

done. These young gentlemen had met with every encouragement to tempt them to a voyage to Denmark.

Upon the whole you will perceive that your letter had done great service of itself; and it has enabled me to open a new battery, which I will mount with the heaviest cannon and mortars I can muster, and will play them as vigorously as possible.

I anxiously expect the next arrival from New York, in hopes I shall receive the act you refer to, respecting the Church in Connecticut, and which his Grace thinks will be necessary to enable him to proceed.

I hope, my dear friend, that I shall be with you in the course

of this summer, and be happy with you in the full enjoyment of our holy religion. Make my most affectionate regards to the Clergy, as you have opportunity. No one esteems them more, or loves them more than I do. They are the *salt* which must now preserve our Church from all decay, and in perfect health and soundness.

I shall wait on his Grace on Wednesday—this is Monday—and if I am fortunate enough to see him, shall put a note for you in

to the mail which will close on Wednesday night for New York.

Believe me to be your ever affectionate friend,

And very humble Servant,

SAMUEL SEABURY.*

[Rev. Dr. Seabury to the Rev. Mr. Jarvis.]

London, May 24, 1784.

My dear Sir:

By the last packet I wrote to you as Secretary of the Episcopal Convention in Connecticut, under cover of Mr. Ellison at New York; and a day or two after, by a vessel to Rhode Island, under cover to Mr. Jona. Starr, of New London: both which letters, I flatter myself, will get safe to you. Since those letters, I have had two interviews with His Grace of Canterbury, the last this morning. He declares himself ready to do every thing in his power to promote the business I am engaged in; but still thinks

* Ibid. No. 9, pp. 193, 194, 195.

that an act of Parliament will be necessary to enable him to proceed : and also, that the act of the Legislature of your state, which you mentioned would be sent me by Mr. Leaming, is absolutely necessary on which to found an application to Parliament. I pleased myself with the prospect of receiving a copy of that act by the last packet, the letters of which arrived here the 15th inst. ; but great was my mortification, that no letter came to me from my good and ever dear friends. What I shall do I know not, as the business is at a dead stand without it ; and the Parliament is now sitting. If the next arrival does not bring it, I shall be at my wits' end. Send it, therefore, by all means, even after the receipt of this letter ; or, if you have sent it, send a duplicate.

His Grace says he sees no reason to despair ; but yet, that matters are in such a state of uncertainty, that he knows not how to promise any thing. He complains of the people in power ; that there is no getting them to attend to any thing in which their own party interest is not concerned. This is certainly the worst country in the world to do business in. I wonder how they get along at any rate. But if I had the act of your state which you refer to in your letter, I should be able to bring the matter to a crisis, and it would be determined one way or the other. And as it is attended with uncertainty whether I shall succeed here, I have, in two or three letters to Mr. Leaming, requested to know whether, in case of failure here, it would be agreeable to the Clergy in Connecticut, that I should apply to the nonjuring Bishops in Scotland, who have been sounded, and declare their readiness to carry the business into execution. I hope to receive instructions on this head by the next arrival ; and, in the mean time, must watch occasions as they rise.

Believe me, there is nothing that is not base that I would not do, nor any risk that I would not run, nor any inconveniences to myself that I would not encounter, to carry this business into effect : and I assure you if I do not succeed, it shall not be my fault.

There is one piece of intelligence that we have heard from Nova Scotia, that gives me some uneasiness, viz : that Messrs. Andrews, Hubbard and Scovil are expected in Nova Scotia, this summer, with a large portion of their congregations. This in-

telligence operates against me : for, if these gentlemen cannot, or if they and their congregations do not choose to stay in Connecticut, why should a Bishop go there ? I answer : one reason of their going is the hopes of enjoying their religion fully, which they cannot do in Connecticut without a Bishop. I beg my most respectful regards may be made to the Clergy of Connecticut, and that they will believe me to be anxiously engaged in the fulfilment of their wishes, in the business of the Episcopate proposed.

Believe me to be, dear Sir,
Your hearty well-wisher, and
Very humble Servant,
SAMUEL SEABURY.*

[*Rev. Dr. Seabury to Rev. Mr. Jarvis.*]

London, June 26th, 1784.

My Dear Sir :

I have now to inform you that I received on the 17th inst. Mr. Leaming's letter, inclosing the Act of the Legislature of Connecticut, respecting liberty of conscience in that State. Upon the whole, I think it a liberal one ; and if it be fairly interpreted and abided by, fully adequate to all good purposes. I have had a long conversation with the Archbishop of Canterbury, and another with the Archbishop of York, on the Act. They seem to think the principal objections are removed as far as you or I are concerned. They spoke handsomely of the Clergy of Connecticut, and declared themselves satisfied with your humble servant, whom the Clergy were pleased to recommend to them. But I apprehend there are some difficulties here that may not easily be got over. These arise from the restrictions the Bishops are under about consecrating without the King's leave, and the doubt seems to be about the King's leave to consecrate a Bishop who is not to reside in his dominions, and about the validity of his dispensing with the oath, in case he has power to grant leave of consecra-

* *Ibid.*, No. 10, pp. 195, 196.

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tion. I have declared my opinion, which is, that as there is no law existing relative to a Bishop who is to reside in a foreign State, the Archbishops are left to the general laws of the Christian Church, and have no need either of the King's leave or dispensation. But the opinion of so little a man cannot have much weight. The Archbishop of Canterbury supposes that an Act of Parliament will be necessary; yet he wishes to get through the business, if possible, without it, and acknowledged that the opinion of the majority of the Bishops differed from his. The questions are referred to the Attorney and Solicitor General, and their opinion, should they agree, will, I presume, determine the point. This opinion, I hope, will be obtained in a short time, as the Archbishop of Canterbury has promised to consult them. Should I know the result time enough, I will give it to you by the next packet, which will sail in a fortnight.

I have had opportunities of consulting some very respectable Clergymen in this matter, and their invariable opinion is, that should I be disappointed here, where the business had been so fairly, candidly and honourably pursued, it would become my duty to obtain Episcopal consecration wherever it can be had, and that no exception could be taken here at my doing so. The Scotch succession was named. It was said to be equal to any succession in the world, &c. There I know consecration may be had. But with regard to this matter, I hope to hear from you in answer to a letter I wrote Mr. Leaming, I think in April. Should I receive any instructions from the Clergy of Connecticut, I shall attend to them; if not, I shall act according to the best advice I can get, and my own judgment.

Believe me, there is nothing I have so much at heart as the accomplishment of the business you have entrusted to my management; and I am ready to make every sacrifice of worldly consideration that may stand in the way of its completion.

I am, Rev. Sir, with the greatest esteem,

Yours and the Clergy's most obedient Servant,
SAMUEL SEABURY. *

It becomes necessary for us, at this stage of our progress, to turn back a little in point of time, to indicate the train of circumstances by which the minds of the Bishops of the Episcopal Church of Scotland were prepared to welcome the candidate for the Episcopate from Connecticut, and by which his own steps, hedged up in England, were turned northward in quest of consecration.

It was toward the close of the year 1782, while the contest of the American Revolution was drawing near its close, and before any effort for organization had been attempted in Connecticut, that the Rev. Dr. George Berkeley, the eldest son of the celebrated Bishop of Cloyne, who seems to have inherited his father's interest in the American Church, threw out the suggestion in a letter to a Scottish clergyman, the Rev. John Skinner, "that a most important good might ere long be derived to the suffering and nearly neglected sons of Episcopacy on the other side of the Atlantic, from the suffering Church of Scotland." "I would humbly submit it," he writes, "to the Bishops of the Church in Scotland, (as we style her in Oxford,) whether this be not a time peculiarly favourable to the introduction of the Protestant Episcopate on the footing of universal toleration, and before any anti-Episcopal establishment shall have taken place. God direct the hearts of your prelates in this matter."**

Resuming this subject after his correspondent had himself been raised to the Scottish Episcopate, Dr. Berkeley thus answered objections, and endeavoured to remove the many seeming hindrances in the way of accomplishing his plan.

"As to American Protestant Episcopacy (for Popish prelacy hath found its way into the transatlantic world,) one sees not anything complicated or difficult in the mere planting of it. A Bishop consecrated by the English or Irish Church would find considerably stronger prejudices against him, than would one who had been called to the highest order by a Bishop or Bishops of the Scotch Church; our Bishops, and those of Ireland, having been nominated by a Sov-

* These extracts, and those immediately following, are from "MS. Seabury Papers," quoted by the Bishop of Oxford, in his "History of the American Church," (London, 1846, pp. 199-212,) from which source we condense this portion of our narrative.

* *Ibid.*, No. 11, pp. 236, 237.

ereign against whom the Colonists have rebelled, and whom you have never recognized. The Americans would, even many of the Episcopalians among them, entertain political jealousies concerning a Bishop by any means connected with us; they would be apt to think of him as of a foe to their wild prospects of independence, &c.

“ I am as far removed from Erastianism and from Democracy as any man ever was; I do heartily abominate both of those anti-scriptural systems. Had my honoured father’s scheme for planting an Episcopal College, whereof he was to have been President, in the Summer Islands, not been sacrificed by the worst Minister that Britain ever saw, probably under a mild monarch (who loves the English Church, as much as I believe his grandfather hated it,) Episcopacy would have been established in America by succession from the English Church, unattended by any invidious temporal rank or power. But the dissenting miscellaneous interest in England has watched, with too successful a jealousy, over the honest intentions of our best Bishops.

“ From the Churches of England and Ireland, America will not now receive the Episcopate: if she might, I am persuaded that many of her sons would joyfully receive Bishops from Scotland. The question, then, shortly is, Can any proper persons be found who, with the spirit of confessors, would convey the great blessing of the Protestant Episcopate from the persecuted Church of Scotland to the struggling persecuted Protestant Episcopalian worshippers in America? If so, is it not the duty of all and every Bishop of the Church in Scotland to contribute towards sending into the new world Protestant Bishops, before general assemblies can be held and covenants taken, for their perpetual exclusion? *Liberavi animam meam.*”

“ Deeply convinced as I am of the necessity of Episcopacy towards the constitution of a Christian Church, I hope that no consideration would (I know that no consideration ought to) restrain me in this matter, if I was a Bishop. A Scotch Bishop consecrating one or more good men, of sound ecclesiastical principles, might now sow a seed which, in smallness resembling that of a mustard, might also resemble it, in subsequent magnificence and amplitude of production. I humbly conceive that a Bishop at Philadelphia, who had never sworn to King George, would be very well placed. The Quakers are a tolerating people. I have written to you *currende celamo.*”

Suggestions of this moment, and from such a source, could not pass unheeded. The newly-consecrated Bishop was well aware of the distinguished position held by his correspondent in the English Church, who had refused an Irish Bishopric but a few years before, and was then among the most prominent of the Clergy of the land: but still, in his consciousness of the imputations under which the Church of Scotland was then struggling, he could not

but respond discouragingly. “ Nothing,” he replies, “ can be done in the affair, with safety on our side, till the independence of America be fully and irrevocably recognized by the government of Great Britain: and even then the enemies of our Church might make a handle of our correspondence with the colonies, as a proof that we always wished to fish in troubled waters—and we have little need to give any ground for an imputation of that kind.”*

To these and other difficulties urged by the Bishops in Scotland, Dr. Berkeley replies, under date of March 24th, 1783, as follows:

“ I beg leave to observe, with all becoming deference, that I cannot consider the immediate and unsolicited introduction of Episcopacy into America in the same light wherein it is viewed by yourself and your venerable brethren, the Bishops of the Scotch Church.

“ From the Papists one learns that no time is to be lost, and that substances are to be preferred to shadows—things essential to the *panoplia* of a Church. If I ever wrote a sentence under the influence of a humble spirit, I write so at this moment, when I do yet adventure to differ from *my fathers in Christ*. A *consecration* in Scotland might be very secret; it could not be so elsewhere. A *consecration* from a persecuted, depressed Church, which is barely tolerated, would not alarm the prejudices of opponents. I need not say to Bishop Skinner, or his brethren, that an Episcopal Church may exist, without any *legal* encouragement or establishment, and without the division of country into *regular* and *bounded* dioceses. *Provincial Assemblies* will never invite a prelate: Provincial assemblies, if they establish anything, will establish some *human device*; but *provincial assemblies* will not, now or soon, think of excluding a Protestant Bishop, who sues only for toleration. Popish prelates are now in North America exercising their functions over a willing people, without any aid or encouragement from provincial assemblies. In a *short time*, we must expect all Protestant Episcopalian principles to be totally lost in America. They are not so now; and yet Episcopacy must be sent before it be asked: these are lukewarm days. Christianity waited not at the first, the Church of Rome waits not now, for any invitation or encouragement. Bishop Geddes told me that the Pope allows him 25*l.* per annum, and that he has no other settled support; the other Popish Bishops have 5*l.* each per annum from the Bishop of Rome. Out of Scotland there is but little known concerning the Episcopal Church there; and, generally, it is conceived to be a society *purely political*. I believe a secret subscription could be raised adequate to the purpose of supporting one pious,

* “MS. Seabury Papers,” quoted by the Bishop of Oxford.

sensible, discreet Bishop, at least for a season after his arrival in Virginia; and I think I know one person competent and willing for the great work.”*

Thus was the way being prepared by God for the accomplishment of His wisely ordered plans. Delays and hinderances seemingly insurmountable, hedged up the way in England, and Dr. Seabury soon found himself compelled to decide whether he should seek consecration from the remnant of the nonjuring Episcopate in that country, or from their political brethren at the North. Consequently, in November, 1783, the question was directly propounded to the Primus of the Scotch Bishops: “Can consecration be obtained in Scotland for an already dignified and well-vouched American Clergyman, now at London, for the purpose of perpetuating the Episcopal Reformed Church in America, particularly in Connecticut? In connection with this inquiry, Dr. Berkeley thus addresses Bishop Skinner:

“I have this day heard, I need not add with the sincerest pleasure, that a respectable Presbyter, well recommended from America, has arrived in London seeking what, it seems, in the present state of affairs, he cannot expect to receive in our Church.

“Surely, dear Sir, the Scotch Prelates, who are not shackled by any *Erasian connexion*, will not send this suppliant empty away.

“I scruple not to give it as my decided opinion, that the King, some of his Cabinet Counsellors, all our Bishops, except, perhaps, the Bishop of St. Asaph, and all the learned and respectable Clergy in our Church, will at least secretly rejoice, if a Protestant Bishop be sent from Scotland to America; but more especially if Connecticut be the scene of his ministry. It would be waste of words to say anything by way of stirring up Bishop Skinner’s zeal.”†

Further correspondence followed with reference to the personal fitness of the candidate, and the causes which led to the rejection of his suit in England, to which the persevering Dr. Berkeley made speedy and satisfactory replies, coupled with a strong assertion that they need fear nothing from the English authorities in granting “a consecration, which can contradict no law, for a foreign and independent state.”† He then proceeds to state clearly and forcibly the obstacles hindering the Bishops of the Church

of England from performing the same act of Christian courtesy. His words are these :

“My reading does not enable me to comprehend how, without an Episcopacy, the Gospel, together with all its divine institutions, can possibly be propagated. In the present state of matters, I do not see how the English Primate can, without royal license at least, if not parliamentary likewise, proceed to consecrate any Bishop, except for those districts which erst were allowed to give titles to Assistant Bishops. In this state of things, I think the glory of communicating a Protestant Episcopacy to the united and independent States of America, seems reserved for the Scotch Bishops. Whatever is done herein, ought assuredly to be done very quickly, else the never-ending endeavours of the English dissenters, whose intolerance has kept back the blessing of Prelacy from the Protestant Prelatists of America, will stir up too probably a violent spirit in Connecticut against the Bishop *in fieri*. If the Church of England was to send a Bishop into any one of the United States of America, the Congress might, and probably would, exclaim that England had violated the peace, and still claimed a degree of supremacy over the subjects of that independent State. The Episcopal Church of Scotland cannot be suspected of aiming at supremacy of any kind, or over any people. I do therefore earnestly hope, that, very shortly, she may send a Prelate to the aid of transatlantic aspirants for the primitive ordinance of confirmation.”*

An application so strongly urged claimed immediate assent. The Primus of the Scotch Bishops, Bishop Kilgour, in expressing his “hearty concurrence in the proposal for introducing Protestant Episcopacy into America,” continues: “All things bid fair for the candidate. I hope, indeed, that the motion is from, and the plan laid under the direction of the Holy Spirit.”† His acquiescence was seconded by his brethren in the Episcopate.

“The very prospect,” writes another, “rejoices me greatly: and considering the great depositum committed to us, I do not see how we can account to our great Lord and Master, if we neglect such an opportunity of promoting His truth, and enlarging the borders of His Church.”†

Meanwhile the difficulties in the way of success in England, foreseen from the first by the amiable Dr. Berkeley, were far from being removed. In a letter to a gentleman in New York, Dr. Seabury, wearied out with the indifference of those in power to

* “MS. Seabury Papers,” quoted in Bishop Wilberforce’s History of the American Church. The Italics throughout are preserved from the original letter.

† “M. S. Seabury Papers,” quoted by the Bishop of Oxford.

the needs of a suffering Church in a revolted Province, writes : “I have been amused, I think deceived.”* But, “amused” or “deceived” the indefatigable Seabury could not long remain, and the following letter, addressed to the Connecticut Clergy, expressed his final determination, after a single effort, to have recourse to the Scotch Bishops :

[*Rev. Dr. Seabury to the Clergy of Connecticut.*]

London, July 26, 1784.

Gentlemen :

I take the opportunity by Mr. Townsend, to write to you, although I have little more to say than I have already said in my late letters.

On the 21st inst. I had an interview with the Archbishop of Canterbury. I was with him an hour. He entered fully and warmly into my business ; declared himself fully sensible of the expediency, justice and necessity of the measure, and also of the necessity of its being carried immediately into execution. An act of Parliament, however, will be requisite to enable the Bishops to proceed, without incurring a *Premunire*. A bill for this purpose, I am encouraged to expect, will be brought in as soon as the proper steps are taken to insure it an easy passage through the two Houses. The previous measures are now concerting, and I am flattered with every prospect of success. But every thing here is attended with uncertainty, till it is actually done. Men or measures, or both, may be changed to-morrow, and then all will be to go through again. However, I shall patiently wait the issue of this present session of Parliament, which, it is the common opinion, will continue a month longer. If nothing be done, I shall give up the matter here as unattainable, and apply to the North, unless I should receive contrary directions from the Clergy of Connecticut.

The various difficulties I have had to struggle with, and the various steps I have taken to get through them, are too long to communicate by letter ; but I hope to spend the next winter in

Connecticut, and then you shall know all, at least all that I shall remember.

My best regards attend the Clergy, and all my friends, and the friends of the Church. I hope yet to spend some happy years with them. Accept, my good Brethren, the best wishes of Your affectionate, humble Servant,

SAMUEL SEABURY.*

A letter addressed to an old friend, himself a brother refugee from America, where he had been president of King's College, in New York, gives us more in detail the reasons finally influencing Dr. Seabury in taking this step. We copy it from a transcript made in the Bishop's own hand-writing, and preserved by him in his “Letter-Book,” still in the hands of his family :

[*The Rev. Dr. Seabury to the Rev. Myles Cooper, LL.D.*]

London, 31st August, 1784.

My Dear Sir :

I hope this letter will find you safe at Edinboro' in good health and spirits. Here, every thing, in which I have any concern, continues in the same state as when I saw you at your Castle. I have been for some time past, and yet am, in daily expectation of hearing from Connecticut ; but there have been no late arrivals, nor shall I wait for any, provided I have any favourable account from you, but shall hold myself in readiness to set off for the North at twenty-four hours notice. With regard to myself, it is not my fault that I have not done it before ; but I thought it my duty to pursue the plan marked out for me by the Clergy of Connecticut, as long as there was any probable chance of succeeding. That, probably, is now at an end, and I think myself at liberty to pursue such other scheme as shall insure to them a valid Episcopacy ; and such I take the Scotch Episcopacy to be in every sense of the word ; and such I know the Clergy of Connecticut consider it, and have always done so ; but the connection that has always subsisted between them and the Church of England, and the generous support they have hitherto received from that Church, naturally led them, though no longer a part of the British dominions, to apply to that Church in the first instance, for relief in their spiritual necessity. Unhappily the connection of this Church with the State is so intimate, that the Bishops

* Hawks and Perry's Notes to the Reprinted Journals of the General Convention, Vol. I., p. 586.

* Churchman's Magazine, Vol. iii., No. 12, p. 238.

can do little without the consent of the Ministry; and the Ministry have refused to permit a Bishop to be consecrated for Connecticut, or for any other of the thirteen States, without the formal request, or at least consent of Congress, which there is no chance of obtaining, and which the Clergy of Connecticut would not apply for, were the chance ever so good. They are content with having the Episcopal Church in Connecticut put upon the same footing with any other religious denomination. A copy of a law of the State of Connecticut, which enables the Episcopal congregations to transact their ecclesiastical affairs upon their own principles, to tax their members for the maintenance of their Clergy, for the support of their worship, for the building and repairing of Churches, and which exempts them from all penalties and from all other taxes, on a religious account, I have in my possession. The Legislature of Connecticut know that a Bishop is applied for, they know the person in whose favour the application is made, and they give no opposition to either. Indeed were they disposed to object, they have more prudence than to attempt to object to it. They know that there are in that State more than 70 Episcopal Congregations; many of them large; some of them making a majority of the inhabitants of large towns, and with those that are scattered through the State, composing a body of near or quite 40,000; a body too large to be needlessly affronted in an elective Government.

On this ground it is that I apply to the good Bishops in Scotland, and I hope I shall not apply in vain. If they consent to impart the Episcopal Succession to the Church of Connecticut, they will, I think, do a good work, and the blessing of thousands will attend them. And perhaps for this cause, among others, God's Providence has supported them, and continued their Succession, under various and great difficulties, that a free, valid and purely ecclesiastical Episcopacy, may, from them, pass into the Western world.

As to anything which I receive here, it has no influence on me, and never has had any. I, indeed, think it my duty to conduct the matter in such a manner as shall risk the salaries which the Missionaries in Connecticut receive from the Society here as little as possible, and I persuade myself it may be done so as to make that risk next to nothing. With respect to my own salary, if the Society choose to withdraw it, I am ready to part with it.

It is a matter of some consequence to me that this affair be determined as soon as possible. I am anxious to return to America this Autumn, and the Winter is fast approaching, when the voyage will

be attended with double inconvenience and danger, and the expense of continuing another winter is greater than will suit my purse. I know that you will give me the earliest intelligence in your power, and I shall patiently wait till I hear from you. My most respectful regards attend the Right Reverend Gentlemen under whose consideration this business will come; and, as there are none but the most open and candid intentions on my part, so I doubt not of the most candid and free construction of my conduct on their part.

Accept, my dear Sir, of the best wishes of
Yours ever affectionate, &c.,
S. S.*

Adding to the other testimonials the following attestation from himself, Dr. Cooper forwarded, through a friend in Edinburgh, Dr. Seabury's letter and his own to the Primus of the Scotch Church:

[Rev. Dr. Cooper to Bishop Kilgour.]

Dr. Cooper presents his most respectful compliments to Bishop Kilgour, and begs leave to acquaint him, that, to Dr. Cooper's knowledge, Dr. Seabury is recommended by several worthy Clergymen in Connecticut, as a person worthy of promotion, and to whom they are willing to submit as a Bishop.

Edinboro', 13th September, 1784.

Following the reception of this communication, we find, in the Letter-book referred to, several letters well worthy of reproduction, as throwing additional light on this portion of our narrative:

[From Bishop Kilgour of Aberdeen, to Rev. John Allen of Edinburgh.]

Rev. and Dear Sir:

I acknowledge by the first opportunity the receipt of yours of the 14th ult, inclosing Dr. Seabury's letter to Dr. Cooper, which I doubt not you have received in course.

Dr. Seabury's long silence, after it had been signified to him, that the Bishops of this Church would comply with his proposals, made them all think that the affair was dropped, and that he did not choose to be connected with them; but his letter and the manner in which he accounts for his conduct give such satisfaction, that I have the pleasure to inform you, that we are still willing to comply with his

* From the Letter-book of Bishop Seabury, in possession of the Rev. Dr. Seabury of New York.

proposal; to clothe him with the Episcopal Character, and thereby convey to the Western world the blessing of a free, valid and purely ecclesiastical Episcopacy; not doubting that he will so agree with us in Doctrine and Discipline, as that he and the Church under his charge in Connecticut will hold communion with us and the Church here, on catholic and primitive principles; and so that the members of both may with freedom communicate together in all the offices of religion.

We are concerned that he should have been so long in determining himself to make this application, and wish that in an affair of so much importance he had corresponded with one of our number. However as he appears open and candid on his part, he may believe the Bishops will be no less so on their part; and will be glad how soon he can set out for the North.

As I cannot undertake a journey to Edinburgh, and it would also be too hard on Bishop Petrie, in his very infirm state, the only proper place that remains for us to meet in is Aberdeen.

How soon Dr. Seabury fixes on the time for his setting out, or at least how soon* he comes into Scotland, I hope he will address me; as the Bishops will settle their time of meeting for his consecration as soon thereafter as their circumstances and the distance will permit. With a return of the Bishop's most respectful regards to Dr. Seabury, please advise him of all this. May God grant us a happy meeting and direct all to the honour and glory of His name and to the good of His Church. To His Benediction I ever heartily commend you,

And am, Rev. and dear Sir,

Your affectionate Brother and humble Servant,
ROBERT KILGOUR
(Signed)

Peterhead, 2d October, 1784.

[Rev. Dr. Seabury to Bishop Kilgour.]

London, October 14th, 1784.

Right Rev. Sir:

Three days ago I was made happy by the receipt of a letter from my friend in Edinburgh, inclosing one from you to the Rev. Mr. John Allan, signifying the consent of the Bishops in Scotland to convey, through me, the blessing of a free, valid and purely ecclesiastical Episcopacy to the Western world. My most hearty thanks are due to you, and to the other Bishops, for the kind and Christian attention which they shew to the destitute and suffering Church in North America in general, and that of Connecticut in particular; and for that ready and willing mind which they have manifested in this important affair. May God accept and reward them freely, and grant that the whole business may terminate in the glory of His name and the prosperity of His Church.

As far as I am concerned, or my influence shall extend, nothing shall be omitted to establish the most liberal intercourse and union between the Episcopal Church in Scotland and in Connecticut, so

that the members of both may freely communicate together in all the offices of religion, on catholic and primitive principles. Whatever appearances there may have been of inattention on my part they will, I trust, when I shall have the happiness of a personal conference, be fully, and to a mind so candid and liberal as yours, satisfactorily explained.

I propose, through the favour of God's good providence, to be at Aberdeen by the 10th of November, and shall there wait the convening of the Bishops who have so humanely taken this matter under their management. My best and most respectful regards attend them.

Commending myself to your prayers and good offices, I remain, Right Rev. Sir, with the greatest respect and esteem,
Your most obdt. and humble Servt., S. S.

It appears from the following letter, that overtures had been made in the interim, by the Rev. Jonathan Boucher, formerly of Maryland, and an ardent friend of the cause of American Episcopacy, to the nonjuring Bishops of the Separation which commenced in 1733 or 1734,* and continued to the close of the 18th century. In the year 1780, Price and Cartwright, two Clergy-men of this faction, had been consecrated Bishops by Thomas Deacon alone, and to them proposals seem to have been made, as a last resort, to convey the Episcopal character to the persevering Missionary from Connecticut. Bishop Cartwright, as we learn from Lathbury,† was at this time residing at Shrewsbury, "practising as a surgeon," and, as appears from Dr. Seabury's reply, very willingly proffered his services for the accomplishment of his consecration. Happily this resort was not necessary, as at the time of receiving this proposal measures were in a state of forwardness for the action of the Scotch Bishops.

[Rev. Dr. Seabury to the Rt. Rev. Bp. Cartwright of Shrewsbury, (who had been consulted by the Rev. Mr. Boucher concerning an American Episcopacy) in answer to a letter from the Bishop to Dr. Chandler, dated October (supposed) the 15th. 1784.]

Right Rev. Sir:

Some time ago a letter from you to the Rev. Dr. Chandler, respecting some queries proposed by the Rev. Mr. Boucher, was put into my hands. This was the first information I had received concern-

* Lathbury's History of the Nonjurors, 8vo. London, 1845, p. 411.

† History of the Nonjurors, page 412.

‡ The original endorsement, as we find it in Bishop Seabury's Letter Book,

ing yourself or Bishop Price. And as I am in Spiritual matters totally independent of ANY CIVIL POWER, and have no manner of objection, but a sincere inclination to conform myself, as near as possible to the Primitive Catholic Church, in doctrine and discipline, that letter would have been immediately attended to by me, had I not primarily entered into a negotiation with the Bishops in the North, to obtain through them a free, valid, and purely ecclesiastical Episcopacy for the Church in Connecticut. Till within a few days I have had no decided answer from the North, and therefore did not sooner write to you, because I could make no certain reply to your letter. But as the issue of the negotiation I was engaged in is such as that I cannot in honour retreat, I can only at present return you my hearty and unfeigned thanks for the candid communication and liberal sentiments which your letter contained; and to assure you that I shall ever retain the highest esteem and veneration both for yourself and Bishop Price, on account of the ready disposition which you both show to impart the great blessing of a primitive Episcopacy to the destitute Church in America. Should any circumstances render it convenient to open a further correspondence on this or any other subject, in which the interest of Christ's Church may be concerned, I flatter myself with a continuance of that spirit of liberality and Christian concord which your letter manifested, and shall make it my study to return it in the most open and unreserved manner.

Be pleased to present my best respects to Bishop Price, and to accept ye tender of unfeigned regard and esteem from,
Right Rev. Sir, your most ob't. and very humble Serv't, S. S.

sider as yet of ecclesiastical; and if it were unexpectedly and rashly introduced among them at the instigation of a few Clergy only that remain, without their being consulted, would occasion it to be entirely slighted, unless with the approbation of the State they belong to; which is what they are labouring after just now, having called several provincial meetings together this autumn to settle some preliminary articles of a Protestant Episcopal Church, as near as may be to that of England or Scotland. 'See,' he concludes, 'if you value your own peace and advantage as Christian Society, that your Bishops meddle not in this consecration,' &c.

It is not difficult to recognize as the author of this communication, the Rev. Dr. William Smith, who was at this time seeking for himself from this or another source consecration to the Episcopate of Maryland. It is sufficient here to mention, that this disingenuous course failed utterly of its object; and that the Bishops of Scotland having decided to communicate the Episcopacy to America, were little disposed to favour individual ambition, or heed the insinuations of personal prejudice.

We pass to the original record of the Consecration, as contained in the "Minute Book of the College of Bishops in Scotland."* These documents narrating the history and terms of the intercommunion of the Churches of Scotland and Connecticut, are of the highest importance, and they reflect no little credit upon the venerable men by whom they were drawn up.

SYNOD 1784.
IN THE NAME OF THE HOLY AND UNDIVIDED TRINITY. AMEN.
The American States having been by the Legislature of Great Britain declared independent, the Christians of the Episcopal persuasion in the State of Connecticut, who had long been anxiously desirous to have a valid and purely ecclesiastical Episcopacy established amongst them, thought they had now a favourable opportunity of getting this their desire effected.

With this view, the Rev. Dr. Samuel Seabury, one of the Episcopal clergy in that state, was sent over to England with ample certificates of his piety, abilities and learning, and fitness for the Episcopal office, and recommendations from his brethren, both in Connecticut and New York, to the Archbishops of Canterbury and York, requesting that he might be consecrated for the State of Connecticut. After a long stay in England, and fruitless application for consecration, Dr. Seabury wrote and made application to the Bishops of Scotland, who, after having seriously considered the matter, readily concurred to encor-

* We print these documents from "the Scottish Ecclesiastical Journal" for Oct. 16, 1851.

age and promote the proposal. In consequence of this, Dr. Seabury came to Scotland; and having notified his arrival, a day was fixed for his consecration, and the place appointed was Aberdeen. On Saturday, the 13th of November, in the year of our Lord 1784, the following Bishops, viz.: The Right Rev. Mr. Robert Kilgour, Bishop of Aberdeen and Primus; the Right Rev. Mr. John Skinner, his coadjutor; and the Right Rev. Mr. Arthur Petrie, Bishop of Ross and Moray, (the Right Rev. Mr. Charles Rose, Bishop of Dunblane, having previously signified his assent, and excused his absence by reason of his state of health and great distance,) convened at Aberdeen, where Dr. Seabury met them, and laid before them the following letters and papers, viz.: (1.) An attested copy of a letter from the clergy of Connecticut to the Archbishop of York, recommending Dr. Seabury in very strong terms, and requesting he might be consecrated for Connecticut. (2.) Another copy of a letter from the clergy of New York to both the Archbishops, signifying their concurrence, and highly approving of the measure. (3.) A full and ample testimonial from the clergy of Connecticut and New York, jointly certifying Dr. Seabury's learning, abilities, prudence, and zeal for religion, and that they believed him to be every way qualified for the sacred office of a Bishop. (4.) A letter from the committee of the clergy in Connecticut to Dr. Seabury, acquainting him that they had made application to the Assembly of the State of Connecticut as to what protection might be expected for a Bishop in that state, if they should be able to procure one. That their application met with a degree of candour and attention beyond their expectation; and that the opinion of the leading members of the Assembly appeared to coincide fully with theirs in respect of the need propriety and prudence of such a measure. That these members told them they had passed a law concerning the Episcopal Church, and invested her with all the legal powers and rights that is intended by their constitution to give to any denomination. That the protection asked for was necessarily included in the act; that let a Bishop come, when he is there he will stand upon the same ground that the rest of the clergy do, or the Church at large. That the Legislature of the State would be so far from taking any umbrage, that in this transaction the Bishops would meet with their generous wishes, and do a thing for which they would have their applause. (5.) A letter from the committee of convention in Connecticut to Dr. Seabury, amongst other things, signifying their reliance on his zeal and fortitude to prosecute the affair in such way as he can, and begging he will remember that, however glad they shall be to see him, and wish speed to the opportunity that may enable them to bid him a happy welcome, yet that his coming a Bishop will only prevent its being an unhappy meeting. (6.) A letter from Mr. Jarvis, secretary of the committee to Dr. Seabury, accompanying the above letter, wherein Mr. Jarvis says: You may depend upon it you will be kindly treated in this State, let your ordination come from what quarter it will. (7.) An attested copy of the above-mentioned Act of the State of Connecticut for securing the rights of conscience in matters of religion to Christians of every denomination, passed in the January session, 1782.

The said Bishops thus convened, after reading and considering these papers, and conversing at full length with Dr. Seabury, were fully satisfied of his fitness to be promoted to the Episcopate, and of the reasonableness and propriety of the request of these papers; and therefore, the day following being Sunday, the 14th of the said month of November, after morning prayers, and a sermon suitable to the occasion, preached by Bishop Skinner, they proceeded to the consecration of the said Dr. Samuel Seabury in the said Bishop Skinner's Chapel in Aberdeen, and he was then and there duly consecrated with all becoming solemnity by the said Right Rev. Mr. Robert Kilgour, Mr. Arthur Petrie, and Mr. John Skinner, in the presence of a considerable number of

respectable clergymen, and a great number of laity; on which occasion all testified great satisfaction. On Monday the 15th, a Concordate betwixt the Episcopal Church in Scotland and that in Connecticut was formed and agreed upon by the Bishops of Scotland and Bishop Seabury, to their mutual satisfaction; and two duplicates thereof, wrote upon vellum, were duly signed and sealed by all the four. One duplicate, together with the above-mentioned letters and papers respecting Dr. Seabury, was kept by the Bishops of Scotland, to be preserved among their records; and the other double, together with a letter from the Bishops of Scotland to the clergy of Connecticut, wrote also upon vellum, and duly signed and sealed, was delivered to Bishop Seabury; and so the Synod broke up. Copies of the Concordate and letter are herein inserted, and are as follows:

CONCORDATE.

In the name of the Holy and Undivided Trinity. FATHER, SON, and HOLY GHOST, one God, Blessed for ever. Amen. The wise and gracious providence of this merciful God having put it into the hearts of the Christians of the Episcopal persuasion in Connecticut, in North America, to desire that the blessings of a free, valid, and purely ecclesiastical Episcopacy might be communicated to them, and a Church regularly formed in that part of the western world, on the most ancient and primitive model; and application having been made for this purpose by the Rev. Doctor Samuel Seabury, Presbyter in Connecticut, to the Right Rev. the Bishops of the Church in Scotland, the said Bishops having taken this proposal into their serious consideration, most heartily concurred to promote and encourage the same as far as lay in their power, and, accordingly, began the pious and good work recommended to them, by complying with the request of the clergy in Connecticut, and advancing the same Dr. Samuel Seabury to the high order of the Episcopate, at the same time earnestly praying that this work of the Lord, thus happily begun, might prosper in his hand, till it should please the great and glorious head of the Church to increase the number of Bishops in America, and send forth more such labourers into that part of His harvest. Animated with this pious hope, and earnestly desirous to establish a bond of peace and holy communion between the two Churches, the Bishops of the Church in Scotland, whose names are underwritten, having had full and free conference with Bishop Seabury, after his consecration and advancement as aforesaid, agreed with him on the following articles, which are to serve as a Concordate, or bond of union, between the Catholic remainder of the ancient Church of Scotland, and the now rising Church in Connecticut.

ART. I. They agree in thankfully receiving, and humbly and heartily embracing the whole doctrine of the Gospel as revealed and set forth in the Holy Scriptures, and it is their earnest and united desire to maintain the analogy of the common faith once delivered to the saints, and happily preserved in the Church of Christ through His Divine power and protection, Who promised that the gates of hell should never prevail against it.

ART. II. They agree in believing this Church to be the mystical body of Christ, and of which He alone is the head and supreme Governor; and that under Him the chief ministers or managers of the affairs of this spiritual society are those called Bishops, whose exercise of their sacred office, being independent of all lay powers, it follows, of consequence, that their spiritual authority and jurisdiction cannot be affected by any lay deprivation.

ART. III. They agree in declaring that the Episcopal Church in Connecticut is to be in full communion with the Episcopal Church in Scotland, it being their sincere resolution to put matters on such a footing as that the members of both Churches may with freedom and safety communicate with either, when

their occasions call them from the one country to the other. Only taking care, when in Scotland, not to hold communion in sacred offices with those persons who, under the pretence of ordination by an English or Irish Bishop, do, or shall take upon them to officiate as clergymen in any part of the National Church of Scotland, and whom the Scottish Bishops cannot help looking upon as schismatical intruders, designed only to answer worldly purposes, and uncommissioned disturbers of the poor remains of that once flourishing Church, which both their predecessors and they have, under many difficulties, laboured to preserve pure and uncorrupted to future ages.

ART. IV. With a view to this salutary purpose mentioned in the preceding article, they agree in desiring that there may be as near a conformity in worship and discipline established between the two Churches, as is consistent with the different circumstances and customs of nations; and in order to avoid any bad effects that might otherwise arise from political differences, they hereby express their earnest wish and firm intention to observe such prudent generality in their public prayers, with respect to these points, as shall appear most agreeable to Apostolic rules, and the practice of the Primitive Church.

ART. V. As the celebration of the Holy Eucharist, or the administration of the Sacrament of the body and blood of Christ, is the principal bond of union among Christians, as well as the most solemn act of worship in the Christian Church, the Bishops aforesaid agree in desiring that there may be as little variance here as possible; and though the Scottish Bishops are very far from prescribing to their brethren in this matter, they cannot help ardently wishing that Bishop Seabury would endeavor all he can, consistently with peace and prudence, to make the celebration of this venerable mystery conformable to the most primitive doctrine and practice in that respect, which is the pattern the Church of Scotland has copied after in her Communion Office, and which it has been the wish of some of the most eminent divines of the Church of England, that she also had more closely followed than she seems to have done since she gave up her first reformed Liturgy, used in the reign of King Edward VI., between which, and the form used in the Church of Scotland, there is no difference in any point, which the Primitive Church reckoned essential to the right ministration of the Holy Eucharist. In this capital article, therefore, the Eucharistic service, in which the Scottish Bishops so earnestly wish for as much unity as possible, Bishop Seabury also agrees to take a serious view of the Communion Office recommended by them, and if found agreeable to the genuine standards of antiquity, to give his sanction to it, and by gentle methods of argument and persuasion, to endeavor, as they have done, to introduce it by degrees into practice, without the compulsion of authority on the one side, or the prejudice of former custom on the other.

ART. VI. It is also hereby agreed and resolved upon, for the better answering the purpose of this Concordate, that a brotherly fellowship be henceforth maintained between the Episcopal Churches in Scotland and Connecticut, and such a mutual intercourse of ecclesiastical correspondence carried on, when opportunity offers, or necessity requires, as may tend to the support and edification of both Churches.

ART. VII. The Bishops aforesaid do hereby jointly declare, in the most solemn manner, that in the whole of this transaction they have nothing else in view but the glory of God, and the good of His Church; and being thus pure and upright in their intentions, they cannot but hope that all whom it may concern will put the most fair and candid construction on their conduct, and take no offence at their feeble but sincere endeavors to promote what they believe to be the cause of truth and the common salvation.

In testimony of their love to which, and in mutual good faith and confidence, they have, for themselves and their successors in office, cheerfully put their

names and seals to these presents, at Aberdeen, this 15th day of November, in the year of our Lord 1784.

ROBERT KILGOUR, *Bishop and Primus, L.S.*

JOHN SKINNER, *Bishop, L.S.*

ARTHUR PETRIE, *Bishop, L.S.*

SAMUEL SEABURY, *Bishop, L.S.*

ARTHUR PETRIE, *Clerk.*

[*Letter from the Bishops of Scotland to the Episcopal Clergy of the State of Connecticut, in North America.*]

REV. BRETHREN AND WELL BELOVED IN CHRIST—Whereas it has been represented to us, the Bishops of the Episcopal Church of Scotland, by the Rev. Dr. Samuel Seabury, your fellow Presbyter in the State of Connecticut, that you are desirous to have the blessings of a free, valid, and purely ecclesiastical Episcopacy communicated to You, and that you do consider the Scotish Episcopacy to be such in every sense of the word; and we said Dr. Seabury having been sufficiently recommended to us as a person very fit for the Episcopate, and whom you are willing to acknowledge and submit to as your Bishop, when properly authorized to take the charge of you in that character—Know, therefore, dearly beloved, that we, the Bishops, and under Christ, the governors by regular succession, of the Episcopal Church of Scotland, considering the reasonableness of your request, and being entirely satisfied with the recommendations in favour of the said Dr. Samuel Seabury, have accordingly promoted him to the high order of the Episcopate, by the laying on of our hands, and have thereby invested him with proper powers for governing and performing all Episcopal Offices in the Church subsisting in the State of Connecticut, in North America. And having thus far complied with your desire, and done what was incumbent on us to keep up the Episcopal succession in a part of the Christian Church which is now, by mutual agreement, loosed from, and given up by those who once took the charge of it, permit us, therefore, Reverend Brethren, to request your hearty and sincere endeavours to further and carry on the good work we have happily begun. To this end, we hope you will receive and acknowledge the Right Rev. Bishop Seabury as your Bishop, and spiritual governor, that you will pay him all due and canonical obedience in that sacred character, and reverently apply to him for all Episcopal Offices which you, or the people committed to your pastoral care, may stand in need of at his hands, till, through the goodness of God, the number of Bishops be increased among you, and the State of Connecticut be divided into separate districts or dioceses, as is the case in other parts of the Christian world. This recommendation, we flatter ourselves, you will take in good part from the governors of a Church which cannot be suspected of aiming at supremacy of any kind, or over any people. Unaccustomed with the politics of nations, and under no temptation to interfere in matters foreign to us, we have no other object in view but the interest of the Mediator's kingdom, no higher ambition than to do our duty as messengers of the Prince of Peace. In the discharge of this duty, the example which we wish to copy after is that of the Primitive Church while in a similar situation, unconnected with, and unsupported by, the temporal powers. On this footing, it is our earnest desire that the Episcopal Church in North America be in full communion with the Episcopal Church in Scotland, as we, the undersigned Bishops, for ourselves and our successors in office, agree to hold communion with Bishop Seabury and his successors, as practised in the various provinces of the Primitive Church, in all the fundamental articles of faith, and by mutual intercourse of ecclesiastical correspondence and brotherly fellowship, when opportunity offers or necessity requires. Upon this plan, which we hope will meet your joint approbation, and according to this standard of primitive practice,

tice, a Concordate has been drawn up and signed by us, the Bishops of the Church of Scotland, on the one part, and by Bishop Seabury on the other, the articles of which are to serve as a bond of union between the Catholic remainder of the ancient Church of Scotland, and the now rising Church in the United States of America. Of this Concordate a copy is herewith sent for your satisfaction; and after having duly weighed the several articles of it, we hope you will find them all both expedient and equitable, dictated by a spirit of Christian meekness, and proceeding from a pure regard to regularity and good order. As such we most earnestly recommend them to your serious attention, and, with all brotherly love, entreat your hearty and sincere compliance with them.

A Concordate thus established in mutual good faith and confidence, will, by the blessing of God, make our ecclesiastical union firm and lasting: and we have no other desire but to render it conducive to that peace, and agreeable to that truth, which it ever has been, and shall be, our study to seek after and cultivate. And may the Great High Priest grant you to be like-minded. — May He who is the Shepherd and Bishop of our souls, prosper these our endeavours for the propagation of His truth and righteousness: may He graciously accept our imperfect services, grant success to our good designs, and make His Church to be yet glorious upon earth, and the joy of all lands! To His Divine benediction we heartily commend you, your flocks, and your labours, and are, Reverend Sirs,

Your affectionate Brethren and Fellow-Servants in Christ,
ROBERT KINGOU, *Bishop and Primus.*

ARTHUR PETRIE, *Bishop.*
JOHN SKINNER, *Bishop.*

Aberdeen, November 15th, 1784.

The above letter was duly signed and sealed upon vellum by Bishops Kilgour, Petrie, and Skinner, and delivered to Bishop Seabury.
After which the meeting was dissolved.

(Signed)

ARTHUR PETRIE, *Clerk.**

We have in the Seabury Letter-book, of which we have made such abundant use, the narrative of the Consecration in the Bishop's own words. It furnishes us abundant proof of the earnest devotion and zeal with which he entered upon his labors, and which characterized both life and labors unto their close in death.

[*Bishop Seabury to the Rev. Mr. Boucher.*]

Edinburgh, December 3, 1784.

My very dear Sir:

I promised to write to you as soon as a certain event took place, and I have not till now made good my promise. In truth, I have not had opportunity to collect my thoughts on the subject on which I chiefly wished to write to you; and even now, I expect every minute to be called upon, and probably this letter will go unfinished to you.

Dr. Chandler, I suppose, has informed you that my consecration

* From the Scottish Ecclesiastical Journal compared with the copy of the "Concordate," as published in the appendix to the Convention Sermon of Rev. Dr. S. F. Jarvis, in 1846.

took place on the 14th of November, at Aberdeen. I found great candour, piety and good sense among the Scotch Bishops and also among the Clergy with whom I have conversed. The Bishops except the Clergy of Connecticut will form their own Liturgy and Offices; yet they hope the English Liturgy, which is the one they use, will be retained, except the Communion Office, and that they wish should give place to the one in Edward the Sixth's Prayer Book. This matter I have engaged to lay before the Clergy of Connecticut, and they will be left to their own judgment which to prefer. Some of the congregations in Scotland use the one and some the other Office; but yet communicate with each other on every occasion that offers. On political subjects not a word was said. Indeed their attachment to a particular family is wearing off, and I am persuaded a little good policy in England would have great effect here.

Upon the whole, I know of nothing, and am conscious that I have done nothing, that ought to interrupt my connection with the Church of England. The Church in Connecticut has only done her duty in endeavouring to obtain an Episcopacy for herself, and I have only done my duty in carrying her endeavours into execution. Political reasons prevented her application from being complied with in England. It was natural in the next instance to apply to Scotland, whose Episcopacy, though now under a cloud, is the very same, in every ecclesiastical sense, with the English.

His Grace of Canterbury apprehended, that my obtaining consecration in Scotland would create jealousies and schisms in the Church—that the Moravian Bishops in America would be hereby induced to ordain Clergymen, and that the Philadelphian Clergy would be encouraged to carry into effect their plan of constituting a nominal Episcopacy by the joint suffrages of Clergymen and Laymen. But when it is considered that the Moravian Bishops cannot ordain Clergymen of our Church, unless requested so to do, and that when there shall be a Bishop in America, there will be no ground on which to make such a request; and that the Philadelphian plan was only proposed on the supposition of real and absolute necessity; which necessity cannot exist when there is a Bishop resident in America, every apprehension of this kind must, I think, vanish and be no more. My own inclination is to cultivate as close a connection and union with the Church of England, as that Church and the political state of the two countries shall permit. I have grown up and lived hitherto under the influence of the highest veneration for and attachment to the Church of England, and in the service of the Society, and my hope is to promote the interest of that Church with greater effect than ever, and to establish it in the full enjoyment of its whole government and discipline.

And I think it highly probable that I may be of real service to this country, by promoting a connection with that country in religious matters without any breach of duty to the State in which I shall live. I cannot help considering it as an instance of bad policy that my application for consecration was rejected in England; and I intend no

offence when I say, that I think the policy world still be worse should the Society on this occasion discharge me from their service, which his Grace of York, in my last interview with him, said would certainly be the case. That indeed would make a schism between the two Churches, and put it out of my power to preserve that friendly intercourse and communion which I earnestly wish. It might also bring on explanations which would be disagreeable to me, and I imagine, to the Society also. However, should the Society itself be obliged to take such a step, though I shall be sorry for it, and hurt by it, I shall not be dejected. If my father and mother forsake me, if the Governors of the Church and the Society discard me, I shall still be that humble pensioner of Divine Providence which I have been through my whole life. God, I trust, will take me up, continue his goodness to me, and bless my endeavours to serve the cause of His infant Church in Connecticut. I trust, Sir, that it is not the loss of £50 per annum that I dread, though that is an object of some importance to a man who has nothing, but the consequences that must ensue—the total alienation of regard and affection.

You can make such use of this letter as you think proper. If I can command so much time, I will write to Dr. Morrice on the subject. If not, I will see him as soon as I return to London, which will be in ten days.

Please to present my regards to Mr. Stevens and all friends, and believe me to be, with the greatest esteem,
Your affectionate, humble Servant, S. S.*

Early in January, the newly consecrated Bishop, who had in the mean time returned to London, addressed to the Clergy of his distant diocese his first Episcopal Letter, which we give below:

[*Bishop Seabury to the Clergy of Connecticut.*]

London, January 5, 1785.

My very dear and worthy friends :

It is with great pleasure that I now inform you, that my business here is perfectly completed, in the best way that I have been able to transact it. Your letter, and also a letter from Mr. Learning, which accompanied the act of your Legislature, certified by Mr. Secretary Wylls, overtook me at Edinburgh, in my journey to the North, and not only gave me great satisfaction, but were of great service to me. I met with a very kind reception

* From Bishop Seabury's Letter Book.

from the Scotch Bishops, who, having read and considered such papers as I laid before them, consisting of the copies of my original letters and testimonial, and of your subsequent letters, declared themselves perfectly satisfied, and said that they conceived themselves called upon, in the course of God's Providence, without regard to any human policy, to impart a pure, valid and free Episcopacy to the Western world; and that they trusted that God, who had begun so good a work, would water the infant Church in Connecticut with His heavenly grace, and protect it by His good Providence, and make it the glory and pattern of the pure Episcopal Church in the world : and that as it was freed from all incumbrance, arising from connection with civil establishments and human policy, the future splendour of its primitive simplicity and Christian piety, would appear to be eminently and entirely the work of God, and not of man.

On the 14th of November my consecration took place at Aberdeen (520 miles from hence.) It was the most solemn day I ever passed : God grant I may never forget it.

I now only wait for a good ship in which to return. None will sail before the last of February or first of March. The ship Triumph, Capt. Stout, will be among the first. With this same Stout, commander, and in the Triumph, I expect to embark, and hope to be in New-York some time in April. Your prayers and good wishes will, I know, attend me.

A new scene will now, my dear Gentlemen, in all probability, open in America. Much do I depend on you and the other good Clergymen in Connecticut, for advice and support, in an office which will otherwise prove too heavy for me. Their support I assure myself I shall have ; and I flatter myself they will not doubt of my hearty desire, and earnest endeavour to do every thing in my power for the welfare of the Church, and promotion of religion and piety.

You will be pleased to consider whether New London be the proper place for me to reside at ; or whether some other place would do better. At New London, however, I suppose they make some dependence upon me. This ought to be taken into the consideration. If I settle at New London I must have an assistant. Look out, then, for some good, clever young gentleman, who will go immediately into deacon's orders ; and who would be

willing to be with me in that capacity. And, indeed, I must think it a matter of propriety, that as many worthy candidates be in readiness for orders as can be procured. Make the way, I beseech you, as plain and easy for me as you can.

Since my return from Scotland, I have seen none of the Bishops ; but I have been informed, that the step I have taken has displeased the two Archbishops, and it is now a matter of doubt whether I shall be continu'd on the Society's list. The day before I set out on my northern journey, I had an interview with each of the Archbishops, when my design was avow'd ; so that the measure was known, though it has made no noise.

My own poverty is one of the greatest discouragements I have. Two years absence from my family, and expensive residence here, has more than expended all I had. But in so good a cause, and of such magnitude, something must be risked by somebody. To my lot it has fallen : I have done it cheerfully, and despair not of a happy issue.

This, I believe, is the last time I shall write you from this country. Will you accept your Bishop's blessing and hearty prayers for your happiness in this world and the next ? May God bless, also, and keep all the good Clergy of Connecticut !

I am, Reverend and dear Brethren,

Your affectionate Brother, and very humble Servant,
SAMUEL SEABURY.*

Rev. Messrs. Leaming, Jarvis and Hubbard.

Following this interesting communication to his Clergy, Bishop Seabury addressed the many letter we subjoin, to the Secretary of the venerable Society for the Propagation of the Gospel in Foreign Parts.

[*Bishop Seaby to the Rev. Dr. Morris.*]

London, February 27th, 1785.

Rev. Sir :

When the Articles of the late peace were published in America, it is natural to suppose that the members of the Church of England must have been under many anxious apprehensions concerning the fate of the Church. The great distance between England and America had always subjected them to many difficulties in the essential

* Churchman's Magazine, Vol. iii., No. 13, pp. 276, 277.

article of ordination ; and the independency of that country gave rise to new ones that appeared insurmountable. Candidates for holy orders could no longer take the oath required in the English Ordination Office, and without doing so, they could not be ordained. The Episcopal Church in America must, under such circumstances, cease, whenever it should please God to take their present ministers from them, unless some adequate means could be adopted to procure a regular succession of Clergymen. Under these impressions the Clergy of Connecticut met together as soon as they possibly could, and on the most deliberate consideration, they saw no remedy but the actual settlement of a Bishop among them. They therefore determined to make an effort to procure that blessing from the English Church, to which they hoped, under every change of civil polity, to remain united, and commissioned the Rev. Mr. Abraham Jarvis of Middletown, in Connecticut, to go to New York and consult such of the Clergy there as they thought prudent on the subject, and to procure their concurrence. He was also directed to try to prevail on Rev. Mr. Leaming or me to undertake a voyage to England, and endeavour to obtain Episcopal Consecration for Connecticut. Mr. Leaming declined on account of his age and infirmities ; and the Clergy who were consulted by Mr. Jarvis gave it as their decided opinion that I ought, in duty to the Church, to comply with the request of the Connecticut Clergy. Though I foresaw many and great difficulties in the way, yet as I hoped they might all be overcome, and as Mr. Jarvis had no instruction to make the proposal to any one besides, and was, with the other Clergy, of opinion the design would drop if I declined it, I gave my consent, and arrived in England the beginning of July, 1783, endeavouring, according to the best of my ability and discretion, to accomplish the business on which I came. It would be disagreeable to me to recapitulate the difficulties which arose and defeated the measure, and to enter on a detail of my own conduct in the matter is needless, as his Grace of Canterbury, and his Grace of York, with other members of the Society, are well acquainted with all the circumstances.

Finding at the end of the last Session of Parliament, that no permission was given for consecrating a Bishop for Connecticut or any of the American States, in the Act enabling the Lord Bishop of London to ordain foreign candidates for Deacon's and Priest's orders ; and understanding that a requisition or at least a formal acquiescence of Congress, or of the supreme authority in some particular State, would be expected before such permission would be granted ; and that a diocese must be formed, and a stated revenue appointed for the Bishop, previously to his consecration, I absolutely despaired of ever seeing such a measure succeed in England. I therefore thought it not only justifiable, but a matter of duty to endeavour to obtain, wherever it could be had, a valid Episcopacy for the Church in Connecticut, which consists of more than 30,000 members. I knew the Bishops in Scotland derived their succession from England, and that their Liturgy, Doctrines and Discipline scarcely differ from those of the English Church. And as only the Scriptural or purely Ecclesi-

estical power of Episcopacy were wanted in Connecticut, I saw no impropriety in applying to the Scotch Bishops for consecration. If I succeeded I was to exercise the Episcopal authority in Connecticut out of the British dominions, and therefore could cause no disturbance in the ecclesiastical or civil state of this country.

The reasons why this step should be taken immediately appeared also to me to be very strong. Before I left America a disposition to run into irregular practices had showed itself; for some had proposed to apply to the Moravian, some to the Swedish Bishops, for ordination; and a pamphlet had been published at Philadelphia urging the appointment of a number of Presbyters and Laymen to ordain Ministers for the Episcopal Church. Necessity was pleaded as the foundation of all these schemes; and this plea could be effectually silenced only by having a resident Bishop in America.

I have entered into no political engagements in Scotland, nor were any ever mentioned to me. And I shall return to America, bound indeed to hold communion with the Episcopal Church of Scotland, because I believe that, as I do the Church of England, to be the Church of Christ.

It is the first wish of my heart, and will be the endeavour of my life, to maintain this unity with the Church of England, agreeably to those general laws of Christ's Church, which depend not on any human power, and which lay the strongest obligations on all its members to live in peace and unity with each other. And I trust no obstacle will arise or hinder an event so desirable and so consonant to the principles of the Christian Religion, as the union of the Church of England and the Episcopal Church of America would be. Such a union must be of great advantage to the Church in America, and may also be so at some future period to the Church of England. The sameness of religion will have an influence on the political conduct of both countries, and in that view may be an object of some consideration to Great Britain.

How far the venerable Society may think themselves justifiable in continuing me their Missionary, they only can determine. Should they do so, I shall esteem it as a favour. Should they do otherwise, I can have no right to complain. I beg them to believe that I shall ever retain a grateful sense of their favours to me, during thirty-one years that I have been their Missionary; and that I shall remember, with the utmost respect, the kind attention which they have so long paid to the Church in that country for which I am now to embark. Very happy would it make me, could I be assured they would continue that attention, if not in the same yet in some degree, if not longer, yet during the lives of their present Missionaries, whose conduct, in the late commotions, has been irreproachable, and has procured esteem to themselves and respect to that Church to which they belong.

The fate of individuals is however of inferior moment when compared with that of the whole Church. Whenever the Society shall wholly cease to interest itself in the concerns of religion in America,

it will be a heavy calamity to the Church in that country. Yet this is to be expected; and the calamity will be heavier, if proper steps be not previously taken to secure to that Church various property of lands, &c., in the different States, (now indeed of small value, but gradually increasing) to which the Society alone has a legal claim. It is humbly submitted to them how far it may be consistent with their views to give men authority to assert and secure to the Church there, the lands in Vermont and elsewhere. This, it is hoped, might now be easily done, but a few years may render their recovery impracticable. The Society has also a library of books in New York, which was sent thither for the use of the Missionaries in the neighborhood. As there is now only one Missionary in that State, and several in Connecticut, I beg leave to ask their permission to have it removed into Connecticut, where it will answer the most valuable purposes; there being no library of consequence in that State to which the Clergy can resort on any occasion.

Whatever the Society may determine with regard to me, I hope it will not be thought an impropriety that I should correspond with them. I think many advantages would arise from such a correspondence, both to the Church and to the Society. Their interests are indeed the same, and I trust that the Society will do me the justice to believe, that with such ability as I have, and such influence as my station may give me, I shall steadily endeavour to promote the interest of both.

I am, with the greatest respect
And esteem, Rev. Sir, Your and the

Society's most obt'd and very humble Serv't,
S. S.*

To this dignified communication the following letter was returned:

[“*To the Rev. Dr. Seabury, New London, Connecticut.*”]†

Hatton Garden, April 25th, 1785.

Rev. Sir: Your Letter of February 27th was read to the Society, &c., at their first meeting subsequent to my receiving it.

I am directed by the Society to express their approbation of your service as their Missionary, and to acquaint you that they cannot consistently with their charter employ any Missionaries except in the plantations, colonies and factories belonging to the kingdom of Great Britain, your case is of course comprehended under that general rule. No decided opinion is yet formed respecting the lands you mention. For the rest, the Society without doubt will always readily receive

* From Bishop Seabury's Letter Book.

† “So directed”—MS. note.

such information as may contribute to promote their invariable object, the Propagation of the Gospel in Foreign Parts.

I am, Rev. Sir, your affectionate Brother
And most humble Servant,
Wm. MORICE, Secretary.*

A letter from the Rev. Thomas Bradbury Chandler, D. D., one of the most worthy Clergymen of the American Church, then in England, gives us information of Bishop Seabury's departure, and affords in its allusion to a divine then foremost in his efforts for the introduction of the Episcopate into the Middle and Southern States, some important hints, as to the difficulties in the way of the new Bishop.

"Dr. Seabury, of whom you cannot have so high an opinion as I have, because you are not so well acquainted with him, left the Downs on the 15th of last month, and on the 19th he was sixty-five leagues west of the Lizard, with a fair prospect of a good passage, at which time he wrote to me. It appears from the late letters from America, that there was great impatience for his arrival, and no apprehension of his meeting with ill-treatment from any quarter. In my opinion, he has more trouble to expect from a certain crooked-grained false brother, (of whose character you must have some knowledge) than from any other person—I mean Dr. S——th, late of Philadelphia College, now of Maryland. He is a man of abilities and application, but intriguing and pragmatrical. His principles, with regard both to Church and State, if he has any, are most commodiously flexible, yielding not only to every blast, but to the gentlest breeze that whispers! 'With professions of great personal esteem for Dr. Seabury, made occasionally, he has always counteracted and opposed him as far as he dared,* and I doubt not but he will continue to oppose him in his Episcopal character. He will be able to do this more effectually if he succeeds in his project of obtaining consecration himself, with a view to which he is said to be about embarking for Britain. His character is so well known by the Bishops here, that I trust they would have the grace to reject him, even were he to carry his point with the ministry; and I am sure there is no danger of his imposing upon your venerable synod."†

A letter to the writer of the preceding note, from the celebrated Charles Wesley, is of value here, as giving the testimony of one of the most pious of men to the temper and spirit with

* From Bishop Seabury's Letter Book. It will be remarked that there is here no recognition of the Scottish Episcopacy.
† Vide pp. 46—48, "Annals of Scottish Episcopacy, from the year 1788 to the year 1818, inclusive; by the Rev. John Skinner, A. M." 8vo. Edinburgh, 1818.

which the newly consecrated Bishop looked forward to his work. It is needless to say that Bishop Seabury's pledge was most fully carried out, and that none of the preachers of the Methodists applying to him for orders, with proper qualifications, were denied this boon.

[*Rev. Charles Wesley to Rev. Dr. Chandler.*]

London, April 28th, 1785.
What will become of those poor sheep in the wilderness, the American Methodists? How have they been betrayed into a separation from the Church of England, which their preachers and they no more intended than the Methodists here? Had they had patience a little longer, they would have seen a real primitive *Bishop* in America, duly consecrated by *three Scotch Bishops*, who had *their* consecration from the English Bishops, and are acknowledged by them as the same as themselves. There is, therefore, not the least difference betwixt the members of Bishop Seabury's Church and the members of the Church of England.

You know I had the happiness to converse with that truly apostolical man, who is esteemed by all that know him as much as by you and me. He told me that he looked upon the Methodists in America as sound members of the Church, and was ready to ordain any of their preachers whom he should find duly qualified. His ordination would indeed be genuine, valid and Episcopal. But what are your poor Methodists now? Only a new sect of Presbyterians. And after my brother's death, which is now so very near, what will be their end? They will lose all their usefulness and importance; they will turn aside to vain janglings; they will settle again upon their lees, and, like other sects of dissenters, come to nothing.*

Stopping on his way at Halifax, where several members of his family were then residing,† the Bishop was by the latter end of June in Connecticut. His reception from the inhabitants, he writes to Bishop Skinner,‡ was "friendly," and he "met with no disrespect." His first thoughts were for the Church over which he was now made overseer, and among his earliest letters we find the following note to his old friend, Mr. Jarvis, indicating his plans and purposes for the Church's good.

* From the Churchman's Magazine, Vol. iii. for 1806, page 349.
† Vide an interesting letter from the Rev. Dr. T. B. Chandler to Isaac (afterwards the Rev. Dr.) Wilkins, of West Chester, published in Bolton's "History of the Prot. Epis. Church in the County of West Chester." (8vo. New York, 1835.) pp. 102, 103.
‡ "MS. Seabury Papers," quoted by Wilberforce, p. 213.

[*Bishop Seabury to the Rev. Mr. Jarvis.*]

New London, June 29th, 1785.

My very dear Sir :

I have the pleasure of informing you of my safe arrival here, on Monday evening, so that a period is put to my long and tedious absence. I long much to see you, and flatter myself that it will not be long before you will do me the favour of a visit here. I want particularly to consult with you on the time and place of the Clergy's meeting, which should be as soon as is practicable.

My regards attend Mrs. Jarvis. Accept my best wishes, and believe me to be your affectionate humble Servant,

SAMUEL SEABURY.*

Agreeably to this desire, Bishop Seabury met his Clergy in Convention at Middletown, on the 3d of August, 1785. "Joyful indeed was the meeting."† The "Concordate" was laid before the assembly, together with the accompanying letter from the Bishop of the Church in Scotland, and these evidences of intercommunion and sympathy were "cordially received." In reply, the Convocation of Connecticut addressed the following letter, which is still preserved in the "Minute Book" of the Bishops of Scotland.

[*Letter from the Episcopal Clergy of the State of Connecticut, in North America, to the Bishops of the Scottish Church.*]

New Haven, in Connecticut, Sept. 16, 1785.

RIGHT REVEREND FATHERS—The pastoral letter which Your Christian attention excited you to address us from Aberdeen, November 15, 1784, was duly delivered to us by the Right Reverend Bishop Seabury, and excited in us the warmest sentiments of gratitude and esteem. We should much earlier have made our acknowledgments, had not our dispersed situation made the difficulty of our meeting together so very great, and the multiplicity of business absolutely necessary to be immediately dispatched, so entirely engrossed our time at our first meeting at Middletown, as to render it then impracticable. We never had the least doubt of the validity or regularity of the succession of the Scottish Bishops, and as we never desired any other Bishops in this country, than upon the principles of the primitive

Apostolical Church, we should, from the very first, have been as well pleased with a Bishop from Scotland as from England. But our connection with the English Church, and the kind support that most of our clergy received from the Society for the Propagation of the Gospel, naturally led us to renew our application to that Church, when we found ourselves separated from the British Government by the late peace. We are utterly at a loss to account for the backwardness of the British Church and Government to send Bishops to this country, which has long and earnestly been requested. And we do think that their refusal to consecrate Dr. Seabury, under the circumstances that we applied for it, was utterly inconsistent with sound policy and Christian principles.

Greatly, then, are we indebted to you, venerable fathers, for your kind and Christian interposition; and we do heartily thank God that He did of His mercy put it into your hearts to consider and relieve our necessity.

We also gratefully revere and acknowledge the readiness with which you gratified our ardent wishes to have a Bishop to complete our religious establishment. We receive it as the gift of God Himself through your hands. And though much is to be done to collect and regulate a scattered, and, till now, inorganized Church, yet we hope, through patience, diligence, and propriety of conduct, by God's blessing, in due time to accomplish it, and to make the Church of Connecticut a fair and fruitful branch of the Church Universal. Our utmost exertions shall be joined with those of our Bishop to preserve the unity of faith, doctrine, discipline, and uniformity of worship, with the Church from which we derived our Episcopacy, and with which it will be our praise and happiness to keep up the most intimate intercourse and communion.

Commending ourselves and our Church to your prayers and benediction, we are, Right Reverend and Venerable Fathers, your most dutiful sons and servants.

Signed in behalf of the whole by
ABRAHAM JARVIS, Secretary to the Convocation of
the Episcopal Clergy in Connecticut.

To the Right Reverend RONERT KILGOUR, Bishop and Primus.
ARTHUR PETRE, and JOHN SKINNER, Bishops, Aberdeen.

A true copy, attested by ARTHUR PETRE, Clerk.*
(Signed)

Little was attempted at this first meeting of the Convocation. Clergy from Massachusetts and New York were in attendance; and these brethren, the Rev. Samuel Parker, of Boston, and the Rev. Benjamin Moore of New York, were united with the Bishop in the work of adapting the old Prayer

* Churchman's Magazine, No. 14, p. 278.

† Wilberforce's History of the American Church, page 213.

* From the Scottish Ecclesiastical Journal for Oct. 16th, 1851.

Book to the new civil and ecclesiastical requirements of the Diocese. But there was no disposition to radical changes, either in the Liturgy or in the Constitution of the Church. Bishop Seabury was "willing," as he expresses himself in a letter* to the Rev. Mr. Parker, that "the Convention at Philadelphia should be over before we proceeded any further, as I have been informed they have some jealousy, to the southward, of the New England States, in Church, as well as in civil, affairs."

In a rare old pamphlet, preserved in Harvard College Library, is contained the address of the Clergy of Connecticut to their Bishop, and his reply, at this public recognition of his Episcopate. We transcribe these interesting documents, as of interest and value to Churchmen of Connecticut now.

To the Right Reverend Father in God, SAMUEL, by divine Providence Bishop of the Episcopal Church in Connecticut.
The Address of sundry of the Episcopal Clergy in the State of Connecticut.

REVEREND FATHER,

We, who have heretunder subscribed our names, in behalf of ourselves and other Presbyters of the Episcopal Church, embrace with pleasure this early opportunity of congratulating you on your safe return to your native country; and on the accomplishment of that arduous enterprise in which, at our desire, you engaged. Devoutly do we adore and reverently thank the Great Head of the Church, that He has been pleased to preserve you through a long and dangerous voyage; that He has crowned your endeavours with success, and now at last permits us to enjoy, under you, the long and ardently desired blessings of a pure, valid and free Episcopacy.—A blessing which we receive as the precious gift of God Himself; and humbly hope that the work He has so auspiciously begun, He will confirm and prosper, and make it a real benefit to our Church, not only in this State, but in the American States in general, by uniting them in doctrine, discipline, and worship; by supporting the cause of Christianity against all its opposers; and by promoting piety, peace, concord, and mutual affection, among all denominations of Christians.

Whatever can be done by us for the advancement of so good a work, shall be done with united attention, and the exertion of our best abilities. And as we are now, by our voluntary and united suffrages (signed to you, first at New York, in April, 1783, by the Rev. Mr. Jarvis, and now ratified and confirmed by this present convention,) elected Bishop of that branch of the Catholic and Apostolic Church to which we belong, We, in the presence of Almighty God, declare to the world, that we do unanimously and voluntarily accept, receive, and recognize You to be our Bishop, supreme in the government of the Church, and in the administration of all ecclesiastical offices. And we do solemnly engage to render You all that respect, duty, and submission, which we believe do belong, and are due to your high office, and which we understand were given by the presbyters to their Bishops in the primitive Church, while in her native purity, she was unconnected with, and uncontrolled by, any secular power.

* Under date of August 8th, 1785. From the original MS. among the Bishop Parker Correspondence.

The experience of many years has long ago convinced the whole body of the clergy, and many of the lay members of our communion, of the necessity there was of having resident Bishops among us. Fully and publicly was our cause pleaded, and supported by such arguments as must have carried conviction to the minds of all candid and liberal men. They were, however, for reasons which we are unable to assign, neglected by our superiors in England. Some of those arguments were drawn from our being members of the national Church, and subjects of the British government. These lost their force upon the separation of this government from Great Britain, by the late peace. Our case became thereby more desperate, and our spiritual necessities were much increased. Filial affection still induced us to place confidence in our parent Church and country, whose liberality and benevolence we had long experienced, and do most gratefully acknowledge. To this Church was our immediate application directed, earnestly requesting a Bishop to collect, govern, and continue our scattered, wandering, and sinking Church; and great was, and still continues to be, our surprise, that a request so reasonable in itself, so congruous to the nature and government of that Church, and begging for an officer so absolutely necessary in the Church of Omarsa, as they and we believe a Bishop to be, should be refused. We hope that the successors of the Apostles in the Church of England have sufficient reasons to justify themselves to the world and to God. We, however, know of none such, nor can our imagination frame any.

But, blessed be God! another door was opened for you. In the mysterious economy of His providence, He had preserved the remains of the Old Episcopal Church of Scotland, under all the malice and persecution of its enemies. In the school of adversity, its pious and venerable Bishops had learned to renounce the pomps and grandeur of the world; and were ready to do the work of their heavenly Father. As outcasts, they pitied us; as faithful holders of the Apostolical commission, what they had freely received they freely gave. From them we have received a free, valid, and purely ecclesiastical Episcopacy, are thereby made complete in all our parts, and have a right to be considered as a living, and, we hope through God's grace shall be, a vigorous branch of the Catholic Church.

To these venerable fathers our sincerest thanks are due, and they have spoken of as a memorial of them! To these venerable fathers our sincerest thanks are due, and they have spoken of as a memorial of them! May the Almighty be their rewarder; regard them in mercy, support them under the persecutions of their enemies, and turn the hearts of their persecutors; and make their simplicity and godly sincerity known unto all men! And whenever the American Episcopal Church shall be mentioned in the world, may this good deed which they have done for us, be spoken of as a memorial of them!

JEREMIAH LEAMING,
RICHARD MANSFIELD,
ABRAHAM JARVIS,
BELA HUBBARD,
JOHN R. MARSHALL,
and others.

Middletown, August 3d, 1785.

To this address the Bishop returned the following reply:

BISHOP SEABURY'S ANSWER.

Reverend Brethren, beloved in our Lord, Jesus Christ:

I heartily thank you for your kind congratulations on my safe return to my native country and cordially join with you in your joy, and thanks to Almighty God, for the success of that important business, which your application excited me to undertake. May God enable us all to do everything with a view to His glory, and the good of His Church!

Accept my acknowledgments for the assurances you give me of exerting your best abilities, to promote the welfare, not only of our own Church, but of common Christianity, and the peace and mutual affection of all denominations of Christians. In so good a work, I trust, you will never find me either backward or negligent.

I should, most certainly, be very apprehensive of sinking under the weight of that high office to which I have been, under God's providence, raised by your voluntary and free election, did I not assure myself of your ready advice and assistance, in the discharge of its important duties—grateful, therefore, to me, must be the assurances you give of supporting the authority of your Bishop upon the true principles of the primitive Church, before it was contoured and corrupted by secular connections and worldly policy. Let me entreat your prayers to our supreme Head, for the continual presence of His Holy Spirit, that I may in all things do His blessed will.

The surprise you express at the rejection of your application in England is natural. But where the ecclesiastical and civil constitutions are so closely woven together as they are in that country, the first characters in the Church for station and merit may find their good dispositions rendered ineffectual, by the intervention of the civil authority: and whether it is better to submit quietly to this state of things in England, or to risk that confusion which would probably ensue should an amendment be attempted, demands serious consideration.

SAMUEL, Bp. Ep. Ch. Connect.

Middletown, August 3d, 1785.

To these interesting papers we append, from the same source, some of the opening paragraphs of the Bishop's primary Charge to his Clergy, delivered the following day.

REVEREND BRETHREN, Beloved in our LORD JESUS CHRIST.

It is with very great and sincere pleasure that I meet you here at this time, and on this occasion; and I heartily thank God, our heavenly Father, for the joyful and happy opportunity with which His good providence has favoured us; and do beseech Him to direct and prosper all our consultations and endeavours, to His glory and the benefit of His Church.

At your desire, and by your appointment, I consented to undertake a voyage to England, to endeavour to obtain those Episcopal powers, whose want has ever been severely felt and deeply lamented, by the thinking part of our communion. The voyage has been long and tedious, and the difficulties that arose perplexing, and not easily surmountable. Yet, by the favour of God, the

important business has been happily accomplished; and the blessing of a free, valid, and purely ecclesiastical Episcopacy procured to our infant Church, which is now completely organized in all its parts, and being nourished by sincerity and truth, will, we trust, under the guidance of the Holy Ghost, grow up in Him in all things, which is the head, even Christ: *From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the efficien working in the measure of every part, will make increase of the body, unto the edifying of itself in love.**

As, under God, the Bishops of the remainder of the old Episcopal Church of Scotland, which, at the revolution, fell a sacrifice to the jealous apprehensions of William the Third, were the sole instruments of accomplishing this happy work; to them our utmost gratitude is due; and I hope the sense of the benefit we have, through their hands, received, will ever remain fresh in the minds of the members of our communion, to the latest posterity. Under the greatest persecutions, God has preserved them to this day, and I trust will preserve them; that there may yet be some to whom destitute Churches may apply in their spiritual wants—some faithful shepherds of Christ's flock, who are willing to give freely, what they have freely received from their Lord and Master.

With us, then, my venerable brethren, it remains, to make this precious gift which we have received conducive to the glory of God, and the good of His Church. Long have we earnestly desired to enjoy the full advantage of our religious constitution; let us, then, carefully improve it, to all those holy purposes for which it was originally designed by our divine Head, the august Redeemer of sinful men.

Sensible as I am of my own deficiencies, and of the infirmities of human nature, I shall, by God's grace, be always ready to do my duty according to my best ability and discretion; and I trust I shall, by Him, be enabled to avoid everything that may bring a reproach on our holy religion, or be a hindrance to the increase and prosperity of that Church, over which I am, by God's providence, called to preside. On your advice and assistance, reverend brethren, next to God's grace, I must rely for support in the great work that is before me, and to which I can, with truth, say, I have devoted myself without reserve. Your support, I know, I shall have; and I hope for the support of all good men. Let us, then, trust that God will prosper our honest endeavours to serve the interests of His Church, and to make His Gospel effectual to the conversion of sinners to Him, that their souls may be saved by the redemption and mediation of His Son. Worldly views can here have no influence, either on you or me. Loss, and not gain, may, and probably will be, the consequence of the step we have taken, to procure for our Church the blessing we now enjoy. But however our worldly patrons may be disposed towards us, our heavenly Father knoweth whereof we are made, and of what things we have need; and He is able to open His hand and fill all things living with plenteousness.† Let us, then, seek first His kingdom and the righteousness thereof;‡ and depend upon the gracious promise of our Redeemer, that all things necessary to our bodily sustenance shall, in the course of His Providence, be given unto us.§

We cannot but wish to linger over the papers and documents connected with the consecration of the first American Bishop, and

* Eph. iv. 15, 16.

† Psalm cxv. 16.

‡ Mat. vi. 33.

§ Bishop Seabury's first Charge, pp. 3, 4, 5.

* The preceding "Address" and "Answer" are printed from "The Address of the Episcopal Clergy of Connecticut, to the Right Reverend Bishop Seabury, with the Bishop's Answer. And, a Sermon before the Convention at Middletown, August 3d, 1785. By the Reverend Jeremiah Leaming, A. M. Rector of Christ's Church, Stratford. Also, Bishop Seabury's first Charge, to the Clergy of his Diocese, Delivered at Middletown, August 4th, 1785. With a list of the Succession of Scots' Bishops, from the Revolution in 1688, to the present time. New Haven: Printed by Thomas and Samuel Green." 8vo. pp. 4—6.

therefore add, though we are compelled to violate, somewhat, the chronological order of our series, the following fragments of correspondence, illustrating vividly the difficulties the newly consecrated Bishop had to meet at home, and the apprehensions felt in his behalf by absent friends abroad.

[*Bishop Skinner to Bishop Seabury—Extract.*]

Aberdeen, January 29, 1785.

Pt. Rev. and very dear Sir,
I see the difficulties you will have to struggle with from the loose, incoherent notions of Church government which seem to prevail too much, even among those of the Episcopal persuasion, in some of the Southern States; but the better principles and dutiful support of your own Clergy will enable you to face the opposition with becoming fortitude and prudence. And may the great and only Head of His Church strengthen you for the great work to which He has appointed you, and make you the instrument of frustrating the mischievous devices of the late Convention.

I see their resolutions, printed in some of the London papers, exactly as you transcribed them; and whatever views they may have had of the future establishment of Episcopacy in America, I think they could not have contrived more effectually, for suppressing the influence and smothering all the benefits of it, than by entering into such Articles of Union, as are directly repugnant to its spirit, and subversive of its original design. It is somewhat observable that these Articles should be the same in number with those of our CONCORDATE. Which of the two propose a Union most agreeable to the primitive plan of Church government and Unity, let the real friends of the Church be judges. While her interests are in such hands as Dr. Smith's, there is no great ground to hope for much good to her. But I hope he has already overshoot his mark in America, as his warm friend, Dr. Murray, did lately in London, by his foolish opposition to you. These bursting spirits often hurt their own cause, by an over-forward keenness in promoting it.

I have had a letter lately from Dr. Berkeley in return for that of which you was the bearer. Though seemingly well pleased with what has been done in Scotland for the support of American Episcopacy, he appears to have imbibed some of the fears which you said his Archbishop mentioned about the introduction of schisms, &c. But I had better give you his own words, which are these: "With all due deference to the prelates who have signed the Concordate and Pastoral Letter, I beg leave to observe, that (from my knowledge both of the principles and prejudices of the American Protestant Episcopalians) some parts of that Concordate and Letter, apparently calculated for the conduct of a Bishop, to be employed in the first publication of the Gospel, rather than as Bishop Seabury is to be occupied, may tend to occasion Schisms, where UNITY is most desir-

able. I read with pleasure and cordial approbation a great part of both those papers, which I had the honor to receive in Bishop Seabury's packet."

As the Doctor has not been pleased to mention what he thinks the exceptionable part of these papers, we are left in the dark about them. I can only suspect that he means the Articles respecting the Eucharistick service. And yet I think the cautious way in which it is worded, may convince him or any unprejudiced person that, though we have a great regard for Primitive Doctrine and Practice, yet our desire of peace and unity is no less fervent; and nothing was and is further from our intentions than to throw the least obstruction in the way of that so VERY DESIRABLE object. If you think it will answer any good end to communicate this to the worthy Doctor, you may take a convenient opportunity of doing it, as I do not choose, for obvious reasons, to enter into any altercations with him on the subject, unless he had desired a further explanation of the passages to which he alluded. From what you heard when here, I have the satisfaction to think you are no stranger to our sentiments in this matter, and I am sure you will not willingly see them misrepresented.*

[*Bishop Skinner to the Rev. Jonathan Boucher.*]

Aberdeen, 24th June, 1785.

"Our amiable friend, the Bishop of Connecticut, will have many difficulties to struggle with in the blessed work he has undertaken; and particularly from certain occurrences in some of the Southern States, which will I fear, create no small opposition to the conscientious discharge of his duty. The busy bustling President of Washington College, Maryland, seems to be laying a foundation for much confusion throughout the Churches of North America, and it will require all Bishop Seabury's prudence and good management to counteract his preposterous measures. I saw a letter from this man lately, to a Clergyman in this country, wherein he proposes to be in London as soon as last month, and wishes to know what the Bishops in Scotland would do, on an application to them from any foreign country, such as America is now declared to be, for a succession in their ministry, by the consecration of one or more Bishops for them! By this time, I suppose, he knows both what we would do and what we have done; and perhaps is not ignorant, that, as our terms would not please him, so his measures would be equally displeasing to us."†

[*Rev. Jonathan Boucher to Bishop Skinner.*]

"No doubt you have long ago heard of good Bishop Seabury's arrival, and most affectionate reception among the poor scattered sheep of yonder wilderness. He carries himself with such a steady

* From Bishop Seabury's Letter Book.

† Skinner's Annals of Scottish Episcopacy, page 50.

prudence, as to have commanded the respect of even the most spiteful ill-willers of his order; and, with all the countless difficulties he has to encounter, yet, by the blessing of God on his firm mind, there is, I trust, little doubt that the Church will grow under his pastoral care. I have as yet heard only of his having ordained five Presbyters, one or more of whom are from the Southern States, which I mention as considering it an acknowledgement of his powers, even beyond the limits of his preferred district.

“A general Convention of the Episcopal Clergy of all North America, made up of an equal proportion of lay members, was to meet in Philadelphia about Michaelmas, to form some general plan for the whole Episcopal Church. Dr. Seabury, I have understood, though not from himself, was invited and pressed to attend this meeting, but he very prudently declined it, as, from its motley composition, he could not be sure of things being conducted as they ought. He will be there, however, or has been there, (and Dr. Chandler also,) with his advice and influence; and this is the only reason I have to form any hopes of any good coming from the meeting.

“I hear of some very alarming symptoms attending the poor Church in the Southern States. The few Episcopal Clergymen left there are not, as you may imagine, men most distinguished for abilities or work! The enemies of the Church see this, and avail themselves of it. I have sundry late letters from thence, which all speak far too confidently of some wild purpose of forming a coalition, (too like some other coalitions) between the Episcopalian and Presbyterians. I have, by every means in my power, put those over whom I have any influence, in my old neighbourhood of Virginia and Maryland, on their guard against a measure which I cannot but deem insidious, and therefore likely to be fatal. And I have also called in the aid of those stout champions, Drs. Chandler and Seabury. God grant that our united efforts may all avail! It adds not a little to my apprehensions, that all these things are carrying on within the vortex of Dr. S——th’s immediate influence, who is bent on being a Bishop, ‘per fas et nefas,’ and who, if he cannot otherwise compass his end, will assuredly unite with the P——ns, and so Herod and Pontius Pilate shall again be made friends!

“You may not perhaps have heard, as I have, that he affected to be much pleased with Dr. Seabury’s having returned to America, invested with the Episcopal character, all of which will be abundantly explained to you when I further inform you of his having found out that one Bishop alone may, in certain cases, consecrate another. The English of this is plain, and may account for your not having seen him in Scotland! The case is a ticklish one, and will require poor Seabury’s utmost skill to manage. He knows S——th well, and, of course, thinks of him as we all do. Yet if S——th must be promoted consecrated, such is his influence, it may be the means of preventing the sad state of things in Virginia and Maryland, which I hinted at above. Yet it is dreadful to think of having such a man in such a station. Daily expect further and fuller accounts, and, on your sig-

nifying that it will not be disagreeable to you, I shall have much pleasure in communicating them.”

[*Bishop Skinner to Mr. Boucher.*]

Aberdeen, Jan. 4th, 1786.

“The accounts of good Bishop Seabury’s favourable reception in America, you may believe, were highly agreeable to me and my brethren of the Episcopal Church in this country; and though as yet we have not had these accounts confirmed under his own hand, we have no doubt but that a little time will bring us these refreshing tidings, and open up a happy correspondence between the pastors of the truly ‘little flock,’ here, and those of the ‘many scattered sheep of yonder wilderness.’ I observed in the newspapers the other day a paragraph, as quoted from the Maryland Journal, which gives no more, I hope, than a true account of our worthy friend’s proceedings, and the honourable reception he has met with. The description you gave of the alarming symptoms appearing in the Southern States, is indeed very affecting, and shows such a miserable deficiency in point of knowledge, as well as zeal, among the Episcopal Clergy in those parts as could hardly have been suspected among any who had received regular Episcopal Ordination. It gives me some comfort to hear that such able advocates for primitive truth and order as Dr. Chandler and yourself, are stepping forth in opposition to the wild, undigested schemes of modern sectaries. God, of His mercy, grant success to your endeavours in so good a cause, and raise up many such to strengthen the hands of his faithful servant, the Bishop of Connecticut, while he stands single in the great work he has undertaken. But is there no prospect of his getting some fellow-workers of his own order, to assist him in stemming that torrent of irregularity which seems to be pouring down upon him from the Southern States? What you mention of my countrymen, Dr. S——th, is too much of a piece with his former conduct, and plainly shews what some people will do to compass the end they have in view.

“As to what the Doctor has found out in favour of a singular consecration, I know nothing that can justify such a measure but absolute necessity, which in his case cannot be pleaded, because, in whatever way the Scotch Bishops might treat an application on his behalf, there is no reason to doubt of their readily concurring in every proper plan for increasing the number of Bishops in America. And as Dr. Seabury must be sufficiently sensible of their good inclinations that way, I hope that he will be the better able to resist the introduction of any disorderly measure which might be made a precedent for future irregularities, and be attended with the worst of consequences to the cause of Episcopacy. If S——th must be promoted to the Episcopate at all hazards, let him at least wait until there be a canonical number of Bishops in America for that purpose. That thus,

whatever opposition may be made to the man, there may be none to the manner of his promotion.”*

In the mean while the Churchmen of the Middle and Southern States had not been idle. Following the example of Maryland, where measures for perpetuating the Church dated back even into the years of the war, the scattered Churches in Pennsylvania, in New York, New Jersey, in Virginia and South Carolina, had held preliminary meetings for organization, which culminated in a general gathering in New York, in October, 1784. Here arrangements were perfected for a more formal meeting in Philadelphia the following year, and certain fundamental principles of organization were agreed on by the majority of those present. At this meeting in New York, the Churches in Massachusetts and Rhode Island were representedly the Rev. Samuel Parker, of Boston, and the Connecticut Clergy, then confident of the success of Dr. Seabury’s application for the Episcopate, communicated by a delegate, the Rev. John R. Marshall, the information that they were disposed to await the coming of a Bishop, ere they undertook the revision of the Liturgy, or the settling of the Ecclesiastical Constitution of the Church.

The proceedings of this meeting were deemed radical by the New England delegates, and the “fundamental principles” to which its members at length subscribed, seemed to Parker, at least, as subversive of Episcopal authority. The Middle and Southern States were therefore left to seek for the Episcopate without the entire concurrence of their New England brethren, and in this search they were at length successful in bringing to our shores the Episcopal succession in the Anglican line, which, in its subsequent union with that from Scotland, in the person of the Bishop of Connecticut, was to give to us a national communion, with limits co-extensive with those of the State, and an independence of foreign or political power as complete as that which the nation itself had secured.

But this delay in effecting the union of the Churches was not the fault of the Clergy or the Bishop of Connecticut. Though the Clergy of this State had, as we have seen, declined uniting in the measures undertaken for organization by the States to the

southward, it was simply because they felt themselves bound by their earlier action in the election of a Bishop, to await his coming, and to acknowledge his prerogative. When they had attained this end, they reciprocated the invitation of their Southern friends by a courteous request that they should meet with them for a “Christian union of all the Churches in the thirteen States.” Consequently, the following letter was addressed to the Rev. Dr. White and the Pennsylvania, Clergy, and others, similar in import, were sent to other brethren in the various States.

Stratford, July 14th, 1785.

Dear Sir:

I am desired to acquaint you, that the Clergy of this State are to meet at Middletown, in this State, on the 3d of August next, at which time and place they would be pleased to see you and the rest of the Clergy of your State.

We must all wish for a Christian Union of all the Churches in the thirteen States, for which good purpose we must allow *private convenience to give way to public utility.*

We have no views of usurping any authority over our brothers and neighbours, but wish them to unite with us, in the same friendly manner that we are ready and willing to do with them. I must earnestly entreat you to come upon this occasion, for the sake of the peace of the Church, for your own satisfaction, in what friendly manner the Clergy here would treat you, not to mention what happiness the sight of you would give to your sincere friend and brother,

JEREMIAH LEAMING.*

Bishop White informs us, that the response from the Philadelphia Clergy was merely an invitation to the Bishop and Clergy of Connecticut to attend the approaching general Convention in September, which, in view of the absence of any recognition of Episcopal precedence in the “fundamental principles” of this meeting, was not likely to commend itself to a Church which felt that it was now complete in its organization, and consequently, hardly on a par with the incomplete organizations at the South.

But this interchange of invitation and apologies gave occasion for an interesting correspondence between Bishop Seabury and

* From the Bishop White Correspondence.

† That this was the occasion of the non-attendance of Bishop Seabury at Philadelphia, appears from a letter addressed by Mr. Parker to Dr. White. Vide Hawks and Perry’s Reprint of the Journals of the General Convention, L, 460.

